

The Holy Quran

Book identity

Koran

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1 - Surah Al-Fatihah

In the name of God, the Most Gracious, the Most Merciful (1)

Praise be to God, Lord of the Worlds (2)

The Most Gracious, the Most Merciful (3)

Owner of the Day of Judgment (4)

It is You we worship and You we seek help (5)

Guide us to the straight path (6)

The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who have gone astray. (7)

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2 - Surat Al-Baqarah

In the name of God, the Most Gracious, the Most Merciful. Alif, Lam, Meem (1)

This is the Book in which there is no doubt, a guidance for the righteous (2)

Those who believe in the unseen, establish prayer, and spend from what We have provided them. (3)

And those who believe in what was revealed to you, and what was revealed before you, and of the Hereafter they are certain (4)

Those are upon guidance from their Lord, and it is those who are the successful. (5)

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Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe. (6)

Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment. (7)

And among the people are those who say, "We believe in God and the Last Day," but they are not believers. (8)

They deceive Allah and those who believe, but they deceive only themselves and they perceive [it] not. (9)

In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie. (10)

And when it is said to them, "Do not cause corruption on the earth," they say, "We are only reformers." (11)

Indeed, it is they who are the corrupters, but they do not perceive (12)

And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the fools have believed?" Unquestionably, it is they who are the fools, but they do not know. (13)

And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mocking." (14)

God mocks them and prolongs them in their transgression, while they wander blindly. (15)

Those are the ones who have purchased error at the price of guidance. So their transaction has brought them no profit, nor were they guided. (16)

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Their example is like that of one who kindled a fire; but when it illuminated what was around him, Allah took away their light and left them in darkness so they could not see. (17)

Deaf, dumb, and blind, so they will not return (18)

Or like a downpour from the sky, within which are darkneses, thunder, and lightning. They put their fingers in their ears against the thunderclaps, fearing death. And God encompasses the disbelievers. (19)

The lightning almost snatches away their sight. Whenever it lights up for them, they walk therein, but when it darkens for them, they stand still. And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent. (20)

O mankind, worship your Lord, who created you and those before you, that you may become righteous. (21)

He who made for you the earth a bed and the sky a canopy and sent down from the sky water and brought forth thereby fruits as provision for you. So do not attribute to God equals while you know. (22)

And if you are in doubt about what We have sent down upon Our Servant, then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful. (23)

But if you do not - and you will never be able to - then fear the Fire whose fuel is men and stones, prepared for the disbelievers. (24)

And give good tidings to those who believe and do righteous deeds that they will have gardens beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And they will be given something similar to it. And they will have purified spouses therein, and they will abide therein eternally. (25)

Indeed, Allah is not ashamed to present an example - that of a mosquito or what is larger than that. As for those who believe, they know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not thereby except the defiantly disobedient. (26)

Those who break the covenant of Allah after its ratification and sever that which Allah has ordered to be joined and spread corruption on earth - it is they who are the losers. (27)

How do you disbelieve in Allah while you were dead and He gave you life? Then He will cause you to die, then He will bring you to life, and then to Him you will be returned? (28)

It is He who created for you all that is on the earth. Then He directed Himself to the heaven, and made them seven heavens. And He is Knowing of all things. (29)

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And when your Lord said to the angels, "Indeed, I will place upon the earth a successive authority," they said, "Will You place therein one who will cause corruption therein and shed blood, while we exalt You with praise and sanctify You?" He said, "Indeed, I know that which you do not know." (30)

And He taught Adam the names - all of them - then He showed them to the angels and said, "Inform Me of the names of these, if you should be truthful." (31)

They said, "Glory be to You! We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." (32)

He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth and that I know what you reveal and what you conceal?" (33)

And when We said to the angels, "Prostrate to Adam," they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers. (34)

And We said, "O Adam, dwell, you and your wife, in Paradise and eat from it in abundance as you

wish, but do not approach this tree, lest you be among the wrongdoers.” (35)

Then Satan caused them to slip from it and removed them from that in which they had been. And We said, “Descend, some of you enemies to others. And for you upon the earth is a place of settlement and provision for a time.” (36)

Then Adam received from his Lord [some] words, and He pardoned him. Indeed, it is He who is the Accepting of repentance, the Merciful. (37)

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We said, “Descend from it, all of you. And if there comes to you guidance from Me - whoever follows My guidance will have no fear, nor will they grieve.” (38)

And those who disbelieved and denied Our verses - those are the companions of the Fire; they will abide therein eternally. (39)

O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant; I will fulfill My covenant with you. And fear only Me. (40)

And believe in what I have revealed, confirming that which is with you, and do not be the first to disbelieve in it. And do not exchange My verses for a small price, and fear only Me. (41)

And do not mix truth with falsehood or conceal the truth while you know [it]. (42)

And establish prayer and give zakat and bow with those who bow. (43)

Do you enjoin righteousness upon the people and forget yourselves while you recite the Scripture? Then will you not reason? (44)

And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive. (45)

Those who believe that they will meet their Lord and that they will return to Him. (46)

O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds. (47)

And fear a Day when no soul will compensate for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided. (48)

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And when We delivered you from the people of Pharaoh, who were afflicting you with the worst of torment, slaughtering your sons and keeping your women alive. And in that was a great trial from your Lord. (49)

And when We parted the sea for you and saved you and drowned the people of Pharaoh while you were watching. (50)

And when We appointed for Moses forty nights, then you took the calf after him while you were wrongdoers. (51)

Then We pardoned you after that, that you might be grateful. (52)

And when We gave Moses the Scripture and the Criterion that you might be guided. (53)

And when Moses said to his people, "O my people, indeed you have wronged yourselves by taking the calf for worship, so repent to your Creator and kill yourselves. That is better for you in the sight of your Creator." So He pardoned you. Indeed, it is He who is the Acceptor of repentance, the Merciful. (54)

And when you said, "O Moses, we will not believe you until we see God with our own eyes," then the thunderbolt struck you while you were looking on. (55)

Then We raised you up after your death that you might be grateful. (56)

And We shaded you with clouds and sent down upon you manna and quails. Eat from the good things We have provided for you. And they did not wrong Us, but they were wronging themselves. (57)

And remember when We said, "Enter this town and eat from it as you wish in abundance and enter the gate bowing down and say, 'Forgive us.' We will forgive you your sins and increase the doers of good." (58)

But those who did wrong substituted another word for it, and We sent down upon those who did wrong a punishment from the sky because they were defiantly disobedient. (59)

□ And when Moses asked for water for his people, We said, "Strike the stone with your staff." Then twelve springs gushed forth from it. Every people knew their place of drinking. Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption. (60)

And [mention] when you said, "O Moses, we will never be satisfied with one kind of food, so call upon your Lord to produce for us from what the earth grows of its herbs and its cucumbers and its garlic and its lentils and its onions." He said, "Would you exchange that which is better for that which is lesser? Go down to Egypt, for you will have what you asked for." And humiliation and poverty were stamped upon them, and they were plagued with poverty. In wrath from God. That is because they disbelieved in the signs of God and killed the prophets without right. That is because they disobeyed and were transgressing. (61)

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Indeed, those who have believed and those who were Jews or Christians or Sabeans - those who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve. (62)

And remember when We took your covenant and raised the mount above you, [saying], "Take what We have given you with strength and remember what is in it that you may become righteous." (63)

Then you turned away after that. Had it not been for the grace of God upon you and His mercy, you would have been among the losers. (64)

And you certainly knew those among you who transgressed on the Sabbath, so We said to them, "Be apes, despised." (65)

So We made it a deterrent for those before it and those after it, and an instruction for the righteous. (66)

And when Moses said to his people, "Indeed, God commands you to slaughter a cow," they said, "Do you take us in ridicule?" He said, "I seek refuge in God from being among the ignorant." (67)

They said, "Call upon your Lord to make clear to us what it is." He said, "Indeed, he says, 'It is a

cow neither old nor young, but between those [periods]. So do what you are commanded.'" (68)

They said, "Call upon your Lord for us to make clear to us what her color is." He said, "Indeed, He says, 'She is a yellow cow, bright yellow in color, pleasing to the observers.'" (69)

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They said, "Call upon your Lord for us to make clear to us what it is. Indeed, the cows seem alike to us, and indeed, if God wills, we will be guided." (70)

He said, "He says, 'It is a cow neither trained to plow the earth nor irrigate the tith, free from blemish, without defect.' They said, 'Now you have brought the truth.' So they slaughtered her, but they were not about to do it. (71)

And when you killed a person and disputed over it, and God was to bring out what you were concealing. (72)

So We said, "Strike him with part of it." Thus does God bring the dead to life and show you His signs that you may understand. (73)

Then your hearts hardened after that, so they are like stones or even harder. And indeed, among the stones are those from which rivers burst forth, and indeed, among them are those which split so that water issues from them, and indeed, among them are those which fall down for fear of

Allah. And Allah is not unaware of what you do. (74)

□ Do you then hope that they will believe in you while a party of them used to hear the Word of God and then distort it after they had understood it while they were knowing? (75)

And when they meet those who believe, they say, "We believe"; but when they are alone with one another, they say, "Do you relate to them what Allah has revealed to you so that they may dispute with you about it before your Lord? Then will you not reason?" (76)

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Do they not know that God knows what they conceal and what they declare? (77)

And among them are unlettered ones who do not know the Scripture except in wishful thinking, and they do nothing but assume. (78)

So woe to those who write the Scripture with their own hands and then say, "This is from God," in order to exchange it for a small price. So woe to them for what their hands have written and woe to them for what they earn. (79)

And they said, "The Fire will not touch us except for a few days." Say, "Have you taken a covenant from God - God will never fail in His covenant - or are you saying about God that which you do not know?" (80)

Yes, whoever earns evil and is encompassed by his sin - those are the companions of the Fire; they will abide therein eternally. (81)

And those who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally. (82)

And remember when We took a covenant from the Children of Israel, "Worship none but God, and to parents do good, and to relatives, orphans, and the needy, and speak to people kindly, and establish prayer and give zakah." Then you turned away, except for a few of you, while you were averse. (83)

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And remember when We took your covenant, "You shall not shed one another's blood nor expel one another from your homes," and then you acknowledged it while you were witnesses. (84)

Then you are the ones who kill yourselves and expel a party of you from their homes, supporting each other against them in sin and aggression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in part of the Scripture and disbelieve in part? Then what is the recompense of those who do that among you except disgrace in worldly life? And on the Day of Resurrection they will be returned to the severest

punishment. And God is not unaware of what you do. (85)

Those are the ones who have purchased the life of this world at the price of the Hereafter. So the punishment will not be lightened for them, nor will they be aided. (86)

And We had certainly given Moses the Scripture and followed up after him with messengers, and We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit. Is it then that whenever a messenger came to you with what your souls did not desire, you were arrogant? Then a party you denied and a party you killed. (87)

And they said, "Our hearts are covered." Rather, God has cursed them for their disbelief, so little do they believe. (88)

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And when there came to them a Book from Allah confirming what was with them - although before that they used to pray for victory against those who disbelieved - but when there came to them that which they recognized, they disbelieved in it. So the curse of Allah is upon the disbelievers. (89)

Evil is that for which they have exchanged their souls - that they should disbelieve in what Allah has revealed, out of envy that Allah should send down of His bounty upon whom He wills of His

servants. So they incurred wrath upon wrath, and for the disbelievers is a humiliating punishment. (90)

And when it is said to them, "Believe in what Allah has revealed," they say, "We believe in what was revealed to us," and they disbelieve in what came after it, although it is the truth confirming what is with them. Say, "Then why did you kill the prophets of Allah before, if you were believers?" (91)

And indeed, Moses came to you with clear proofs, then you took the calf after him, while you were wrongdoers. (92)

And when We took your covenant and raised the mount above you, [saying], "Take what We have given you with strength and listen." They said, "We hear and disobey." And they were made to drink into their hearts the worship of the calf because of their disbelief. Say, "Evil is that which your faith enjoins upon you, if you are believers." (93)

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Say, "If the home of the Hereafter with God is exclusively for you, to the exclusion of the people, then wish for death, if you should be truthful." (94)

And they will never desire it, because of what their hands have put forth. And God is Knowing of the wrongdoers. (95)

And you will surely find them the most greedy of people for life, even more than those who associate others with God. One of them would like to live a thousand years, but that living a long life will not remove him from the punishment. And God is Seeing of what they do. (96)

Say, "Whoever is an enemy to Gabriel - it is he who has brought it down upon your heart by permission of God, confirming what was before it and as guidance and good tidings for the believers." (97)

Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers. (98)

And We have certainly sent down to you clear signs, and none disbelieve in them except the defiantly disobedient. (99)

Or is it that every time they make a covenant, a party of them throws it aside? Rather, most of them do not believe. (100)

And when there came to them a messenger from God confirming what was with them, a party of those who were given the Scripture threw the Book of God behind their backs as if they did not know. (101)

And they followed what the devils recited during the reign of Solomon. It was not Solomon who disbelieved, but it was the devils who disbelieved, teaching people magic and what was revealed to the two angels at Babylon, Harut and Marut. And they did not teach anyone until they had said, "We are only a trial, so do not disbelieve." And they learned from them that by which they cause division between people. And his wife. And they do not harm anyone thereby except by permission of Allah. And they learn that which harms them and does not benefit them. And they certainly know that whoever buys it will have no share in the Hereafter. And evil is that for which they have sold themselves, if they only knew. (102)

And if only they had believed and feared God, a reward from God would have been better, if they only knew. (103)

O you who have believed, do not say, "Ra'ina," but say, "Unzurna," and listen. And for the disbelievers is a painful punishment. (104)

Those who disbelieve among the People of the Scripture and the polytheists do not like that any good should be sent down to you from your Lord. And God singles out for His mercy whom He wills, and God is the possessor of great bounty. (105)

□ We do not abrogate a verse or cause it to be forgotten except that We bring forth one better than it or similar to it. Do you not know that Allah is over all things competent? (106)

Do you not know that to God belongs the dominion of the heavens and the earth, and that you have not besides God any protector or helper? (107)

Or do you want to ask your Messenger as Moses was asked before? And whoever exchanges disbelief for faith has certainly strayed from the soundness of the way. (108)

Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves after the truth has become clear to them. So pardon and overlook until Allah delivers His decision. Indeed, Allah is over all things competent. (109)

And establish prayer and give zakat, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah, of what you do, is Seeing. (110)

And they say, "None will enter Paradise except one who is a Jew or a Christian." Those are their wishful thoughts. Say, "Produce your proof, if you should be truthful." (111)

Yes, whoever submits his face to God while he is a doer of good will have his reward with his Lord.

And no fear will there be concerning them, nor will they grieve. (112)

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And the Jews say, "The Christians are not upon anything," and the Christians say, "The Jews are not upon anything," while they recite the Scripture. Thus say those who do not know, like their statement. So God will judge between them on the Day of Resurrection concerning that over which they used to differ. (113)

And who is more unjust than he who prevents the mosques of Allah from being mentioned in them and strives toward their destruction? It is not for those to enter them except in fear. For them is disgrace in this world, and for them in the Hereafter is a great punishment. (114)

To God belong the East and the West. So wherever you turn, there is the Face of God. Indeed, God is All-Encompassing and Knowing. (115)

And they say, "God has taken a son." Glory be to Him! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him. (116)

Originator of the heavens and the earth. And when He decrees a matter, He only says to it, "Be," and it is. (117)

And those who do not know say, "Why does God not speak to us or a sign come to us?" Thus said those before them the like of their statement. Their hearts are alike. We have made clear the signs for a people who are certain. (118)

Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And you will not be asked about the companions of Hellfire. (119)

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And never will the Jews or the Christians be satisfied with you until you follow their religion. Say, "Indeed, the guidance of Allah - that is the [only] guidance." And if you were to follow their desires after what has come to you of knowledge, you would not have against Allah any protector or helper. (120)

Those to whom We gave the Scripture recite it with its true recital. Those believe in it. But whoever disbelieves in it - then it is those who are the losers. (121)

O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds. (122)

And fear a Day when no soul will compensate for another soul at all, nor will compensation be accepted from it, nor will intercession benefit it, nor will they be aided. (123)

□ And when his Lord tested Abraham with certain commands, and he fulfilled them, He said, "Indeed, I will make you a leader for the people." He said, "And of my descendants?" He said, "My covenant does not include the wrongdoers." (124)

And remember when We made the House a place of assembly for the people and a place of safety, and [they] took [the place of] Abraham as a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who go around it, and those who stay there, and those who bow and prostrate." (125)

And remember when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." He said, "And whoever disbelieves - I will grant him enjoyment for a little; then I will compel him to the punishment of the Fire, and wretched is the destination." (126)

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And when Abraham and Ishmael were raising the foundations of the House, [saying], "Our Lord, accept from us. Indeed, You are the Hearing, the Knowing." (127)

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and

accept our repentance. Indeed, You are the Acceptor of repentance, the Merciful. (128)

Our Lord, and send among them a Messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, it is You who is the Exalted in Might, the Wise. (129)

And who would abandon the religion of Abraham except he who makes a fool of himself? And We had certainly chosen him in this world, and indeed, in the Hereafter, he will be among the righteous. (130)

When his Lord said to him, "Submit," he said, "I have submitted to the Lord of the worlds." (131)

And Abraham enjoined it upon his sons and Jacob, "O my sons, indeed Allah has chosen for you this religion, so do not die except as Muslims." (132)

Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac - one God, and we are Muslims [in submission] to Him." (133)

That is a nation that has passed on. It shall have what it earned, and you shall have what you earn. And you will not be asked about what they used to do. (134)

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And they said, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists." (135)

Say, "We believe in God and what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him." (136)

So if they believe in the same as you believe in, then they are rightly guided. But if they turn away, then they are only in dissension. So Allah will suffice you against them. And He is the Hearing, the Knowing. (137)

The dye of God, and who is better than God at dyeing? And we are His worshippers. (138)

Say: Do you dispute with us about God while He is our Lord and your Lord? And to us are our deeds, and to you are your deeds, and we are sincere to Him? (139)

Or do you say that Abraham, Ishmael, Isaac, Jacob, and the Tribes were Jews or Christians? Say, "Are you more knowing, or is Allah?" And who is more unjust than he who conceals a testimony he has from Allah? And Allah is not unaware of what you do. (140)

That is a nation that has passed on. It shall have what it earned, and you shall have what you earn. And you will not be asked about what they used to do. (141)

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The fools among the people will say, "What has turned them away from their Qiblah which they used to face?" Say, "To God belong the East and the West. He guides whom He wills to a straight path." (142)

And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels - and it was indeed great except for those whom Allah has guided. And Allah would never cause your faith to be lost. Indeed, Allah is Knowing and Wise. To mankind He is most kind and merciful. (143)

We have certainly seen the turning of your face toward the heaven, so We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it. And indeed, those who were given the Scripture know that it is the truth from their Lord. And Allah is not unaware of what they do. (144)

And if you brought to those who were given the Scripture every sign, they would not follow your qiblah. Nor will you be a follower of their qiblah, nor will they be a follower of the qiblah of one another. And if you were to follow their inclinations after what has come to you of knowledge, then indeed you would be among the wrongdoers. (145)

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Those to whom We gave the Scripture recognize him as they recognize their own sons. But indeed, a party of them conceal the truth while they know [it]. (146)

The truth is from your Lord, so never be among the doubters. (147)

And for each is a direction toward which he turns, so race to [all that is] good. Wherever you may be, Allah will bring you all together. Indeed, Allah is over all things competent. (148)

And from wherever you go out, turn your face toward al-Masjid al-Haram. And indeed, it is the truth from your Lord. And Allah is not unaware of what you do. (149)

And from wherever you go out, turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it so that people will have no argument against you, except for those who wrong among them. So do not fear them,

but fear Me, and that I may complete My favor upon you, and that you may be guided. (150)

Just as We have sent among you a Messenger from among you who recites to you Our verses and purifies you and teaches you the Book and wisdom and teaches you that which you did not know. (151)

So remember Me; I will remember you. And be grateful to Me and do not deny Me. (152)

O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient. (153)

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And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not. (154)

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. (155)

Those who, when disaster strikes them, say, "Indeed we belong to God, and indeed to Him we will return." (156)

Those are the ones upon whom are blessings from their Lord and mercy, and it is those who are the [rightly] guided. (157)

Indeed, As-Safa and Al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs Umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing. (158)

Indeed, those who conceal what We have sent down of clear proofs and guidance after We made it clear to the people in the Scripture - those are cursed by Allah and cursed by those who curse. (159)

Except for those who repent, reform, and declare [their faith]. Those - I will accept their repentance, and I am the Acceptor of repentance, the Most Merciful. (160)

Indeed, those who disbelieved and died while they were disbelievers - upon them is the curse of God and of the angels and of mankind, all together. (161)

They will abide therein eternally. The punishment will not be lightened for them, nor will they be reprieved. (162)

And your God is one God. There is no god but He, the Most Gracious, the Most Merciful. (163)

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Indeed, in the creation of the heavens and the earth and the alternation of the night and the day and the ships that sail through the sea with that

which benefits people and what Allah has sent down from the sky of water, thereby giving life to the earth after its lifelessness and dispersing therein all kinds of creatures and the directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who reason. (164)

And among the people are those who take for themselves equals to God, loving them as they love God. But those who believe are stronger in love for God. And if only those who did wrong would see, when they see the punishment, that all power belongs to God and that God is severe in punishment. (165)

When those who were followed disassociate themselves from those who followed them, and they see the punishment, and all ties between them are severed. (166)

And those who followed will say, "If only we could have another turn so we could disown them as they disowned us." Thus will God show them their deeds as regrets for them, and they will not emerge from the Fire. (167)

O mankind, eat from whatever is on the earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. (168)

He only orders you to do evil and immorality and to say about God what you do not know. (169)

p. 25

And when it is said to them, "Follow what God has revealed," they say, "Rather, we will follow what we found our fathers doing." Even though their fathers did not understand anything and were not guided? (170)

The example of those who disbelieve is like that of one who calls to that which hears nothing except calls and cries. Deaf, dumb, and blind - so they do not understand. (171)

O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is Him that you worship. (172)

He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than God. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, God is Forgiving and Merciful. (173)

Indeed, those who conceal what Allah has revealed of the Book and exchange it for a small price - those consume nothing into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them, and they will have a painful punishment. (174)

Those are the ones who have purchased error at the price of guidance and punishment at the

price of forgiveness. So how patient they are over the Fire! (175)

That is because God has sent down the Book with the truth. And indeed, those who differ over the Book are in extreme dissension. (176)

p. 26

□ Righteousness is not that you turn your faces toward the east or the west, but righteousness is [in] one who believes in Allah and the Last Day and the angels and the Book and the prophets and gives wealth, in spite of love for Him, to relatives and orphans and the needy and the traveler and the beggars and for the freeing of slaves and establishes prayer and gives zakah and those who fulfill their covenant when they have covenanted. And the patient in poverty and hardship and during battle - those are the ones who have been truthful, and those are the righteous. (177)

O you who have believed, prescribed for you is legal retribution in the matter of those murdered: the free for the free, the slave for the slave, the female for the female. But if any of the remission is granted by his brother, there should be a suitable follow-up and payment to him with good conduct. That is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment. (178)

And there is life for you in retaliation, O people of understanding, that you may become righteous. (179)

It is prescribed for you, when death approaches any of you, if he leaves goods, to make a bequest to parents and relatives according to what is acceptable - a duty upon the righteous. (180)

But whoever changes it after he has heard it - then the sin is only upon those who change it. Indeed, Allah is Hearing and Knowing. (181)

p. 27

But if anyone fears injustice or wrongdoing on the part of a testator and brings about a settlement between them, there is no sin upon him. Indeed, Allah is Forgiving and Merciful. (182)

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous (183)

A specified number of days. But whoever among you is ill or on a journey shall fast an equal number of other days. And upon those who are able [to fast] is a ransom - the feeding of a poor person. But whoever volunteers good, it is better for him. And for you to fast is better for you, if you only knew. (184)

The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs of guidance and criterion. So whoever

sights [the new moon] among you [only] during the month, let him fast it. And whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [also] wants you to complete the number and [also] wants you to glorify Allah for that to which He has guided you; and perhaps you will be grateful. (185)

And when My servants ask you concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided. (186)

p. 28

Lawful to you on the night of the fast is the approach to your wives. They are your clothing and you are their clothing. Allah knows that you were deceiving yourselves, so He turned to you in forgiveness and pardoned you. So now have intercourse with them and seek what Allah has decreed for you. And eat and drink until the white thread of [the night] becomes distinct to you from the black thread of [the night]. At dawn, then complete the fast until the night. And do not have sexual relations with them while you are staying for worship in the mosques. These are the limits set by Allah, so do not approach them. Thus does Allah make clear His signs to the people that they may become righteous. (187)

And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order to devour a portion of the wealth of the people in sin while you know [it is unlawful]. (188)

They ask you about the new moons. Say, "They are measurements of time for the people and for Hajj. Righteousness is not that you enter houses from their backs, but righteousness is [in] one who fears God. And enter houses from their doors. And fear God that you may be successful." (189)

And fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors. (190)

p. 29

And kill them wherever you find them and expel them from where they expelled you. And persecution is worse than killing. And do not fight them at al-Masjid al-Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers. (191)

But if they desist, then indeed, Allah is Forgiving and Merciful. (192)

And fight them until there is no more persecution and religion is for Allah. But if they cease, then let there be no aggression except against the wrongdoers. (193)

The sacred month for the sacred month, and for the sacred things there is legal retribution. So whoever transgresses against you, transgress against him in proportion to his transgression against you. And fear Allah and know that Allah is with the righteous. (194)

And spend in the cause of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good. (195)

And complete the Hajj and Umrah for the sake of Allah. But if you are prevented, then [offer] whatever can be obtained of sacrificial animals. And do not shave your heads until the sacrificial animals reach their destination. And whoever among you is ill or has an ailment in his scalp [must] make up a ransom of fasting or charity or sacrifice. But when you are secure, then whoever combines Umrah with Hajj [with Hajj], [offer] whatever can be obtained of [the sacrifice]. The sacrificial animal. But whoever cannot find [one] - then a fast of three days during the Hajj and seven when you have returned. Those are ten complete days. That is for him whose family are not present at al-Masjid al-Haram. And fear Allah and know that Allah is severe in penalty. (196)

p. 30

Hajj is [during] well-known months. So whoever has made Hajj obligatory upon himself therein - there is no sexual relations nor wickedness nor

disputing during Hajj. And whatever you do of good - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding. (197)

There is no blame upon you for seeking bounty from your Lord. So when you depart from Arafat, remember Allah at the sacred monument and remember Him as He has guided you, although you were before that among those astray. (198)

Then come forth from where the people come forth and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful. (199)

So when you have completed your rites, remember Allah as you remember your fathers, or with a stronger remembrance. But among the people is he who says, "Our Lord, give us in this world," and he will have no share in the Hereafter. (200)

And among them are those who say, "Our Lord, give us good in this world and good in the Hereafter and protect us from the punishment of the Fire." (201)

Those will have a share of what they have earned, and God is swift in account. (202)

p. 31

□ And remember Allah during the appointed days. And whoever hastens [to depart] within two days - there is no sin upon him, and whoever

delays - there is no sin upon him - for him who fears Allah. And fear Allah and know that to Him you will be gathered. (203)

And among the people is he whose speech pleases you in worldly life, and he calls God to witness as to what is in his heart, yet he is the most quarrelsome of opponents. (204)

And when he turns away, he strives throughout the land to cause corruption therein and destroy crops and animals. And God does not like corruption. (205)

And when it is said to him, "Fear God," pride in sin takes hold of him. So sufficient for him is Hell, and wretched is the resting place. (206)

And among the people is he who sells himself, seeking the pleasure of Allah. And Allah is kind to the servants. (207)

O you who have believed, enter into Islam completely and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. (208)

But if you slip after the clear proofs have come to you, then know that God is Exalted in Might and Wise. (209)

Do they await anything but that God should come to them in canopies of clouds and the angels, and the matter should be decided? And to God are matters returned. (210)

p. 32

Ask the Children of Israel how many clear signs We gave them. And whoever changes the favor of Allah after it has come to him - then indeed, Allah is severe in penalty. (211)

The life of this world has been made attractive to those who disbelieve, and they ridicule those who believe. But those who fear God will be above them on the Day of Resurrection. And God provides for whom He wills without account. (212)

Mankind was one community, then Allah sent the prophets as bringers of good tidings and warners, and He sent down with them the Book in truth to judge between the people concerning that over which they differed. And none differed therein except those who were given it after clear proofs had come to them, out of jealous animosity between themselves. So Allah guided those who believed to the truth concerning that over which they differed, by His permission. And Allah is Knowing and Wise. He guides whom He wills to a straight path (213)

Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until the Messenger and those who believed with him said, "When is the help of

Allah?" Unquestionably, the help of Allah is near. (214)

They ask you, [O Muhammad], what they should spend. Say, "Whatever you spend of good is for parents and relatives and orphans and the needy and the wayfarer. And whatever good you do - indeed, Allah is Knowing of it." (215)

p. 33

Fighting has been enjoined upon you, though it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And God knows, while you do not know. (216)

They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but barring [people] from the way of Allah and disbelief in Him and al-Masjid al-Haram and the expulsion of its people from it are greater in the sight of Allah. And persecution is greater than killing. And they will continue to fight you until they turn you back from your religion if they are able. And whoever among you reverts - [this is] a great [sin], and averting [people] from the way of Allah and disbelief in Him and al-Masjid al-Haram and the expulsion of its people from it are greater in the sight of Allah. And persecution is greater than killing. And they will continue to fight you until they turn you back from your religion if they are able. And whoever among you reverts - [this is] a great [sin], and Allah is the All-

Hearer, the All-Knower." From his religion and he dies while he is a disbeliever. For those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally. (217)

Indeed, those who have believed and those who have emigrated and striven in the cause of Allah - those expect the mercy of Allah. And Allah is Forgiving and Merciful. (218)

They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you, "What they should spend." Say, "The excess." Thus does Allah make clear to you the verses that you might give thought. (219)

p. 34

In this world and the Hereafter. And they ask you about orphans. Say, "Improvement for them is best. But if you mix with them, they are your brothers. And Allah knows the corrupter from the reformer. And if Allah had willed, He could have aided you. Indeed, Allah is Exalted in Might and Wise." (220)

And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men until they believe. And a believing slave is better than a

polytheist, even though he might please you. Those invite to the Fire, but Allah invites to Paradise and forgiveness, by His permission. And He makes clear His signs to the people that they may remember. (221)

They ask you about menstruation. Say, "It is a harmful thing, so keep away from women during menstruation and do not approach them until they are pure. Then when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves." (222)

Your women are a place of sowing for you, so come to your place of sowing however you wish and put forth [something] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers. (223)

And do not make God an excuse for your oaths to prevent you from being righteous and fearing God and making peace between people. And God is Hearing and Knowing. (224)

p. 35

Allah will not hold you accountable for what is unintentional in your oaths, but He will hold you accountable for what your hearts have earned. And Allah is Forgiving and Forbearing. (225)

For those who swear off their wives, there is a waiting period of four months. But if they return, then indeed, Allah is Forgiving and Merciful. (226)

And if they decide on divorce, then indeed, Allah is Hearing and Knowing. (227)

Divorced women shall wait concerning themselves three menstrual periods. And it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have better right to take them back in that period if they desire reconciliation. And women have rights similar to those against them, according to what is equitable. But men have a degree over them. And Allah is Exalted in Might and Majesty. Wise (228)

Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take back anything of what you have given them unless both fear that they will not be able to keep within the limits of Allah. But if you fear that they will not be able to keep within the limits of Allah, there is no blame upon them for what she has given herself in ransom. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - [this is] a punishment for apostasy. Those are the wrongdoers (229)

But if he divorces her, then she is not lawful to him afterward until she marries another husband. But if he divorces her, there is no blame upon them if they return to each other if they think that they can maintain the limits of Allah. And these are the limits of Allah which He makes clear to a people who know. (230)

p. 36

And when you divorce women and they have fulfilled their term, either keep them according to acceptable terms or release them according to acceptable terms. And do not keep them, [even] to injure them [in order] to transgress [their rights]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favor of Allah upon you and what He has sent down to you of the Book and wisdom, instructing you thereby. And fear Allah. And know that God is All-Knowing of all things (231)

And when you divorce women and they have fulfilled their term, do not prevent them from marrying their [former] husbands if they agree among themselves on an equitable basis. This is instructed to whoever among you believes in God and the Last Day. That is purer for you and better. And God knows, while you do not know. (232)

□ Mothers shall breastfeed their children two complete years for whoever desires to complete

the nursing. And upon the father of the child is their food and clothing on equitable terms. No soul shall be charged except [with that within] its capacity. No mother shall be made to suffer harm on account of her child, nor [a father] on account of his child. And upon the heir is the like thereof. But if they both desire weaning by mutual consent, If they both consult one another, there is no blame upon them. And if you wish to have your children nursed, there is no blame upon you as long as you pay what you have given in an acceptable manner. And fear Allah and know that Allah is Seeing of what you do. (233)

p. 37

And those of you who die and leave wives behind them, they shall wait concerning themselves four months and ten days. And when they have fulfilled their term, there is no blame upon you for what they do with themselves in an acceptable manner. And Allah is Acquainted with what you do. (234)

There is no blame upon you for what you hint at of betrothal to women or what you conceal within yourselves. Allah knows that you will mention them, but do not make a secret promise to them except by saying an appropriate word. And do not determine to tie the marriage contract until the term has reached its limit. And know that Allah knows what is within your souls, so beware of Him. And know that God is Forgiving and Forbearing (235)

There is no blame upon you if you divorce women before you have touched them or specified for them a dowry. But give them provision, the wealthy according to his ability and the poor according to his ability - provision according to what is acceptable. This is a duty upon the doers of good. (236)

And if you divorce them before you have touched them and you have already specified for them a dowry, then half of what you specified, unless they both forgive or he in whose hand is the marriage contract forgives. And to forgive is closer to righteousness. And do not forget graciousness between you. Indeed, Allah is Seeing of what you do. (237)

p. 38

Guard strictly the prayers, especially the middle prayer, and stand before God, devoutly obedient. (238)

But if you fear, then on foot or riding. But when you are secure, then remember Allah as He taught you that which you did not know. (239)

And those of you who die and leave wives behind - they shall bequeath to their wives a maintenance for a year without turning them out. But if they go out, there is no blame upon you for what they do with themselves in an acceptable manner. And God is Exalted in Might and Wise. (240)

Divorced women are entitled to provision according to what is acceptable - a duty upon the righteous. (241)

Thus does God make clear to you His signs that you may understand. (242)

□ Have you not considered those who left their homes, thousands in number, fearing death? But God said to them, "Die." Then He revived them. Indeed, God is full of bounty to mankind, but most of the people do not give thanks. (243)

And fight in the cause of Allah and know that Allah is Hearing and Knowing. (244)

Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and expands, and to Him you will be returned. (245)

p. 39

Have you not considered the chiefs of the Children of Israel after Moses, when they said to a prophet of theirs, "Send us a king, and we will fight in the cause of Allah." He said, "Would you perhaps, if fighting is decreed upon you, that you will not fight?" They said, "And why should we not fight in the cause of Allah while we have been expelled from our homes and our children?" But when fighting was decreed upon them, they turned away. Except a few of them. And God is Knowing of the wrongdoers. (246)

And their prophet said to them, "Indeed, Allah has sent to you Saul as a king." They said, "How can he have the kingdom over us while we are more deserving of the kingdom than he, and he has not been given abundance of wealth?" He said, "Indeed, Allah has chosen him over you and increased him abundantly in knowledge and stature. And Allah gives His kingdom to whom He wills, and Allah is all-Encompassing and Knowing." (247)

And their prophet said to them, "Indeed, the sign of his kingship is that there will come to you the Ark, in which is tranquility from your Lord and a remnant of what the family of Moses and the family of Aaron left behind, carried by angels. Indeed in that is a sign for you, if you are believers." (248)

p. 40

And when Talut set out with the soldiers, he said, "Indeed, Allah will test you with a river. Whoever drinks from it is not of me, and whoever does not taste it, then indeed he is of me, except for he who scoops up a handful with his hand." So they drank from it, except for a few of them. But when he and those who believed with him had crossed it, they said, "We have no power today against Goliath and his soldiers." Those who thought that they were Those who will meet Allah. How often has a small company overcome a large one by Allah's permission? And Allah is with the patient. (249)

And when they came forward to face Goliath and his soldiers, they said, "Our Lord, pour out upon us patience and plant firmly our feet and give us victory over the disbelieving people." (250)

So they defeated them by God's permission, and David killed Goliath. God gave him the kingdom and wisdom and taught him whatever He willed. And had God not repelled some people by means of others, the earth would have been corrupted. But God is full of bounty to the worlds. (251)

These are the verses of God which We recite to you in truth, and indeed, you are among the messengers. (252)

p. 41

□ These are the messengers; We preferred some of them over others. Among them were those to whom Allah spoke, and He raised some of them in degrees. And We gave Jesus, the son of Mary, clear proofs and supported him with the Holy Spirit. And if Allah had willed, those after them would not have fought each other after the clear proofs had come to them, but they differed. Some of them believed and some disbelieved. And if Allah had willed, they would not have fought each other after the clear proofs had come to them. They fought, but God does what He wills. (253)

O you who have believed, spend from what We have provided you before there comes a Day in

which there will be no exchange, nor friendship, nor intercession. And the disbelievers - it is they who are the wrongdoers. (254)

Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, and they do not encompass anything of His knowledge except what He wills. His Kursi extends over the heavens and the earth, and no one can comprehend [anything] except what He wills. Their preservation burdens Him, and He is the Most High, the Most Great. (255)

There is no compulsion in religion. The right way has become distinct from the wrong way. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing. (256)

p. 42

Allah is the protector of those who believe. He brings them out from darkneses into the light. And those who disbelieve - their protectors are false deities. They bring them out from the light into darkneses. Those are the companions of the Fire; they will abide therein eternally. (257)

Have you not considered he who argued with Abraham about his Lord because God had given him the kingdom? When Abraham said, "My Lord is He who gives life and causes death." He said, "I give life and cause death." Abraham said, "Then God brings the sun from the east, so bring it from the west." So he who disbelieved was confounded. And God does not guide the wrongdoing people. (258)

Or like the one who passed by a town and it was desolate upon its roofs. He said, "Indeed, Allah will bring this to life after its death." So Allah caused him to die for a hundred years, then He resurrected him. He said, "How long did you remain?" He said, "I remained a day or part of a day." He said, "Rather, you have remained a hundred years. So look at your food and drink; they have not become old. And look at your donkey. And that We may make you a sign to the people. And look at the bones - how We raise them up and then cover them with flesh. And when it became clear to him, he said, "I know that God is over all things competent." (259)

p. 43

And when Abraham said, "My Lord, show me how You give life to the dead." He said, "Do you not believe?" He said, "Yes, but [to] reassure my heart." He said, "Then take four birds and bring them together to you, then place a portion of them on each mountain, then call them; they will

come to you running. And know that God is Exalted in Might and Wise.” (260)

The example of those who spend their wealth in the way of Allah is that of a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies for whom He wills. And Allah is all-Encompassing and Knowing. (261)

Those who spend their wealth in the way of Allah and do not follow up what they have spent with reminders or injury will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve. (262)

□ Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing. (263)

O you who have believed, do not invalidate your charities with reminders or injury, as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. So his example is like that of a smooth rock upon which is dust, then a downpour strikes it and leaves it bare. They have no power over anything of what they have earned. And Allah does not guide the disbelieving people. (264)

p. 44

The example of those who spend their wealth seeking the pleasure of Allah and strengthening of themselves is like that of a garden on a height which heavy rain strikes, so it produces its fruit

double. But if heavy rain does not strike it, then [then] dew. And Allah is Seeing of what you do. (265)

Would any of you like to have a garden of palm trees and grapevines, beneath which rivers flow, for him therein of all kinds of fruits, and to be afflicted with old age and have weak offspring, and then a whirlwind in which is fire strikes it and it is burned up? Thus does Allah make clear to you the signs that you may give thought. (266)

O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the bad thereof, spending while you would not take it [in charity] except [without] closing your eyes to it. And know that Allah is Free of need and Praiseworthy. (267)

Satan threatens you with poverty and orders you to immorality, while God promises you forgiveness from Him and bounty. And God is all-Encompassing and Knowing. (268)

He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding. (269)

p. 45

Whatever you spend or vow, God knows it. And the wrongdoers will have no helpers. (270)

If you disclose your charitable expenditures, they are good, but if you conceal them and give them to the poor, it is better for you. And He will remove from you some of your misdeeds. And Allah is Acquainted with what you do. (271)

□ It is not your responsibility to guide them, but Allah guides whom He wills. And whatever you spend of good is for yourselves. And you do not spend except seeking the countenance of Allah. And whatever you spend of good will be fully repaid to you, and you will not be wronged. (272)

For the poor who are restricted in the cause of Allah, unable to travel throughout the land. The ignorant think them rich because of their abstinence. You will recognize them by their mark. They do not ask people insistently. And whatever you spend of good - indeed, Allah is Knowing of it. (273)

Those who spend their wealth by night and by day, secretly and publicly, will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve. (274)

p. 46

Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is only like interest." But Allah has permitted trade and forbidden interest. So whoever receives an admonition

from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns [to evil] - those are the companions of the Fire; they will be therein [in a state of] torment. Immortal (275)

God destroys interest and gives increase for charities. And God does not like every sinful disbeliever. (276)

Indeed, those who have believed and done righteous deeds and established prayer and given zakah will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve. (277)

O you who have believed, fear Allah and give up what remains of interest, if you should be believers. (278)

But if you do not, then be warned of war from God and His Messenger. But if you repent, you shall have your capital sums. You do no wrong, nor shall you be wronged. (279)

But if he is in hardship, let there be postponement until [a time of] ease. But if you remit it by way of charity, it is better for you, if you only knew. (280)

And fear a Day when you will be returned to God. Then every soul will be fully compensated for what it earned, and they will not be wronged. (281)

p. 47

O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write it down between you in justice. And let no scribe refuse to write as Allah has taught him. So let him write, and let the one upon whom is the debt dictate. And let him fear Allah, his Lord, and not withhold from it anything. But if the one upon whom is the debt is a fool, then Allah will punish him. Or if he is weak or cannot dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. But if there are not two men, then a man and two women from among those whom you accept as witnesses - so that if one of them errs, the other may remind her. And let not the witnesses refuse when they are called upon, and do not become weary of writing it down. Whether small or great, until its term. That is more just in the sight of Allah and more suitable for testimony and more likely to prevent you from doubting. Unless it be a present trade which you conduct among yourselves, then there is no blame upon you if you do not write it down. And bring witnesses when you make a transaction. And let neither scribe nor witness be harmed. But if you do, it is indeed a transgression on your part. And fear God, and God will teach you. And God is Knowing of all things. (282)

p. 48

□ And if you are on a journey and cannot find a scribe, then a pledge taken in possession. But if one of you trusts another, let the one who is trusted discharge his trust, and let him fear Allah, his Lord. And do not conceal testimony. And whoever conceals it, then indeed his heart is sinful. And Allah is Knowing of what you do. (283)

To God belongs whatever is in the heavens and whatever is on the earth. And whether you disclose what is in yourselves or conceal it, God will bring you to account for it. Then He will forgive whom He wills and punish whom He wills. And God is over all things competent. (284)

The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers. We make no distinction between any of His messengers, and they say, "We hear and we obey. Your forgiveness, our Lord, and to You is the final destination." (285)

Allah does not charge a soul except [with that within] its capacity. It will have whatever [good] it has gained, and it will incur whatever [evil] it has earned. Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy

upon us. You are our Protector, so support us. On the disbelieving people (286)

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3 - Surah Al Imran

In the name of God, the Most Gracious, the Most Merciful. Alif, Lam, Meem (1)

Allah - there is no god but He, the Ever-Living, the Sustainer of [all] existence. (2)

He has sent down to you, [O Muhammad], the Book in truth, confirming what was before it. And He sent down the Torah and the Gospel. (3)

Before, as guidance for mankind, and He sent down the Criterion. Indeed, those who disbelieve in the verses of Allah will have a severe punishment. And Allah is Exalted in Might and Owner of Retribution. (4)

Indeed, nothing is hidden from God on earth or in heaven (5)

It is He who shapes you in the wombs however He wills. There is no god except Him, the Exalted in Might, the Wise. (6)

It is He who has sent down to you, [O Muhammad], the Book; in it are verses that are entirely clear - they are the foundation of the Book - and others unspecific. But as for those in whose hearts is deviation, they follow that of it which is unspecific, seeking discord and seeking

an interpretation of it. But none knows its interpretation except Allah. And those firmly grounded in knowledge say, "We believe in it. All is from our Lord." And none will remember except those of understanding (7)

Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower. (8)

Our Lord, You will surely gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise. (9)

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Indeed, those who disbelieve - neither their wealth nor their children will avail them at all against Allah. And it is those who are the fuel of the Fire. (10)

Like the way of the people of Pharaoh and those before them. They denied Our signs, so God seized them for their sins. And God is severe in penalty. (11)

Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place." (12)

There has already been for you a sign in the two companies that met - one company fighting in the cause of Allah and the other disbelieving. They saw them as twice their number, with the sight of the eye. And Allah supports with His

victory whom He wills. Indeed in that is a lesson for those of vision. (13)

Adorned for people is the love of desires - of women and children and heaped-up sums of gold and silver and branded horses and livestock and tilth. That is the enjoyment of worldly life, but Allah has with Him the best return. (14)

□ Say, "Shall I inform you of something better than that?" For those who fear God, there are gardens beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from God. And God is Seeing of the servants. (15)

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Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire." (16)

The patient, the truthful, the obedient, the spenders, and those who seek forgiveness before dawn (17)

God bears witness that there is no god but Him, and [so do] the angels and those of knowledge - an upholder of justice. There is no god but Him, the Exalted in Might, the Wise. (18)

Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves.

And whoever disbelieves in the verses of Allah - then indeed, Allah is swift in account. (19)

So if they argue with you, say, "I have submitted myself to Allah, and so have those who follow me." And say to those who were given the Scripture and to the unlearned, "Have you submitted?" And if they submit, then they are rightly guided; but if they turn away, then upon you is only the conveyance. And Allah is Seeing of the servants. (20)

Indeed, those who disbelieve in the verses of Allah and kill the prophets without right and kill those who enjoin justice among the people - give them tidings of a painful punishment. (21)

Those are the ones whose deeds have become worthless in this world and the Hereafter, and they will have no helpers. (22)

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Have you not seen those who were given a portion of the Scripture? They are invited to the Book of God to judge between them, then a party of them turns away while they are averse. (23)

That is because they said, "The Fire will not touch us except for a few days." And what they were inventing deceived them in their religion. (24)

So how (will it be) when We gather them for a Day about which there is no doubt and every soul

is fully compensated for what it earned, and they will not be wronged? (25)

Say, O God, Owner of the kingdom, You give dominion to whomever You wish, and You take away the kingdom from whom You wish, and You exalt whomever You wish, and you humiliate whomever You wish, with Your hand. Goodness - Indeed, You have power over all things (26)

You cause the night to enter the day and cause the day to enter the night. You bring the living out of the dead and bring the dead out of the living. And You provide for whom You will without account. (27)

Let not the believers take the disbelievers as allies rather than the believers. And whoever does that has nothing to do with Allah, except that you fear them out of fear. And Allah warns you of Himself, and to Allah is the final destination. (28)

Say, "Whether you conceal what is in your hearts or reveal it, Allah knows it. And He knows what is in the heavens and what is on the earth. And Allah is over all things competent." (29)

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On the Day every soul will find present what it has done of good and what it has done of evil, it will wish that between it and that there was a great distance. And God warns you of Himself, and God is Kind to the servants. (30)

Say, "If you love God, then follow me, and God will love you and forgive you your sins. And God is Forgiving and Merciful." (31)

Say, "Obey God and the Messenger. But if they turn away, then indeed, God does not like the disbelievers." (32)

Indeed, God chose Adam, Noah, the family of Abraham, and the family of Imran over the worlds (33)

Offspring, some of them from others. And God is Hearing and Knowing. (34)

When the wife of Imran said, "My Lord, I have vowed to You what is in my womb, dedicated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing." (35)

And when she delivered her, she said, "My Lord, indeed I have delivered a female. And God knows best what she delivered. And the male is not like the female. And indeed, I have named her Mary. And indeed, I seek refuge for her in You and for her offspring from Satan, the accursed." (36)

So her Lord accepted her with gracious acceptance and caused her to grow in a good manner and put her in the care of Zachariah. Every time Zachariah entered upon her in the sanctuary, he found with her provision. He said, "O Mary, from where did you get this?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without account." (37)

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Thereupon Zakariya called upon his Lord, saying, "My Lord, grant me from Yourself good offspring. Indeed, You are the Hearer of supplication." (38)

The angels called to him while he was standing praying in the sanctuary, "God gives you good tidings of John, confirming a word from God and a master, chaste, and a prophet from among the righteous." (39)

He said, "My Lord, how can I have a boy while old age has already befallen me and my wife is barren?" He said, "Thus does God do what He wills." (40)

He said, "My Lord, grant me a sign." He said, "Your sign is that you will not speak to the people for three days except by gesture. And remember your Lord often and exalt Him in the evening and the morning." (41)

And when the angels said, "O Mary, indeed God has chosen you and purified you and chosen you above the women of the worlds." (42)

O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow. (43)

This is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed. (44)

When the angels said, "O Mary, indeed God gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near." (45)

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And he will speak to the people in the cradle and in maturity, and he will be among the righteous. (46)

She said, "My Lord, how will I have a son while no man has touched me?" He said, "Thus does God create what He wills. When He decrees a matter, He only says to it, 'Be,' and it is." (47)

And He teaches him the Book and wisdom and the Torah and the Gospel (48)

And a messenger to the Children of Israel, [saying], "Indeed, I have come to you with a sign from your Lord in that I design for you from clay, [likely] the form of a bird, then I breathe into it, and it becomes a bird by permission of Allah. And I heal the blind and the leper, and I bring the dead to life by permission of Allah. And I inform you of what you eat and what you store in your houses." Indeed in that is a sign for you, if you are believers. (49)

And confirming what was before me of the Torah, and to make lawful to you part of what was forbidden to you. And I have come to you with a sign from your Lord, so fear God. And obey (50)

Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path. (51)

□ And when Jesus perceived disbelief on their part, he said, “Who will be my helpers to Allah?” The disciples said, “We are helpers of Allah. We have believed in Allah, and bear witness that we are Muslims.” (52)

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Our Lord, we have believed in what You revealed and have followed the Messenger, so register us among the witnesses. (53)

And they planned, and Allah planned. And Allah is the best of planners. (54)

When God said, “O Jesus, I have caused you to die, and I will raise you to Me, and I will purify you from those who disbelieve, and I will place those who follow you above (55)

As for those who disbelieve, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers. (56)

And as for those who believed and did righteous deeds, He will pay them their reward in full. And God does not like the wrongdoers. (57)

This is what We recite to you of the verses and the wise remembrance. (58)

Indeed, the example of Jesus before God is like that of Adam. He created him from dust and then said to him, "Be," and he was. (59)

The truth is from your Lord, so do not be among the doubters. (60)

So whoever disputes with you about it after what has come to you of knowledge, say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then let us supplicate earnestly and invoke the curse of Allah upon the liars." (61)

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Indeed, this is the true account. And there is no god except Allah, and indeed, Allah - it is He who is the Exalted in Might, the Wise. (62)

But if they turn away, then indeed, Allah is Knowing of the corrupters. (63)

Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except God and not associate anything with Him and not take one another as lords besides God." But if they turn away, then say, "Bear witness that we are Muslims [in submission]." (64)

O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason? (65)

Here you are, you have argued about that of which you have knowledge. So why do you argue about that of which you have no knowledge? And God knows, while you do not know. (66)

Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to God]. And he was not of the polytheists. (67)

Indeed, the people who have the best claim to Abraham are those who followed him and this Prophet and those who believe. And God is the ally of the believers. (68)

A faction of the People of the Scripture wish they could mislead you, but they mislead only themselves, and they perceive [it] not. (69)

O People of the Scripture, why do you disbelieve in the verses of Allah while you are witnesses? (70)

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O People of the Scripture, why do you mix truth with falsehood and conceal the truth while you know? (71)

And a faction of the People of the Scripture said, "Believe in what was revealed to those who believed at the beginning of the day and disbelieve at its end that perhaps they will return." (72)

And do not believe except in him who follows your religion. Say, "Indeed, the guidance is the guidance of Allah - that someone should be given the like of what you were given or that they should dispute with you before your Lord." Say, "Indeed, bounty is in the hand of Allah. He gives it to whom He wills. And Allah is all-Encompassing and Knowing." (73)

He bestows His mercy on whom He wills, and God is the possessor of great bounty. (74)

And among the People of the Scripture is he who, if you entrust him with a great amount, will return it to you. And among them is he who, if you entrust him with a dinar, will not return it to you unless you remain responsible for it. That is because they say, "There is no blame upon us concerning the unlettered ones," and they speak about Allah a lie while they know. (75)

Yes, whoever fulfills his covenant and fears Allah - then indeed, Allah loves the fearing Allah. (76)

Indeed, those who exchange the covenant of Allah and their oaths for a small price - those will have no portion in the Hereafter, and Allah will not speak to them, nor will He look at them on the Day of Resurrection, nor will He purify them, and they will have a painful punishment. (77)

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And indeed, among them is a party who distort the Scripture with their tongues so that you may

think it is from the Scripture, but it is not from the Scripture. And they say, "It is from God," but it is not from God. And they speak a lie about God while they know. (78)

It is not for a human being that God should give him the Scripture and wisdom and prophethood and then he should say to the people, "Be servants to me instead of God," but rather, "Be devout scholars of the Scripture because you have been taught the Scripture and because you have been studying it." (79)

And He does not command you to take the angels and the prophets as lords. Would He command you to disbelieve after you were Muslims? (80)

And when God took a covenant from the prophets, "Whatever I have given you of the Book and wisdom and then there comes to you a messenger confirming that which is with you, you must believe in him and support him." He said, "Have you acknowledged and taken upon yourself My covenant?" They said, "We have acknowledged." He said, "Then bear witness, and I am with you among the witnesses." (81)

But whoever turns away after that - it is those who are the wicked. (82)

Is it other than the religion of God that they seek, while to Him have submitted [all] those within the heavens and the earth, willingly or by

compulsion, and to Him they will be returned?
(83)

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Say, "We believe in God and what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and what was given to Moses, Jesus, and the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him." (84)

And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers. (85)

How can God guide a people who disbelieved after their belief and testified that the Messenger is true and clear proofs had come to them? And God does not guide the wrongdoing people. (86)

Their recompense is that upon them is the curse of God and the angels and the people, all together. (87)

They will abide therein eternally. The punishment will not be lightened for them, nor will they be reprieved. (88)

Except for those who repent after that and reform, then indeed, Allah is Forgiving and Merciful. (89)

Indeed, those who disbelieve after their belief and then increase in disbelief - never will their repentance be accepted, and it is those who are the ones astray. (90)

Indeed, those who disbelieved and died while they were disbelievers - never will the earth full of gold be accepted from any of them, even if he offered it as ransom. Those will have a painful punishment, and they will have no helpers. (91)

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You will never attain righteousness until you spend from that which you love. And whatever you spend - indeed, Allah is Knowing of it. (92)

□ All food was lawful to the Children of Israel except what Israel had forbidden to himself before the Torah was revealed. Say, "Then bring the Torah and recite it, if you should be truthful." (93)

So whoever invents a lie against God after that - it is those who are the wrongdoers. (94)

Say, "God has spoken the truth. So follow the religion of Abraham, the upright, and he was not of the polytheists." (95)

Indeed, the first House [of worship] established for mankind was that at Bakkah - blessed and a guidance for the worlds. (96)

Therein are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And Hajj to the House is a duty that mankind owes to Allah, those who can afford the expenses (for one's expenses). And whoever disbelieves - then indeed, Allah is free from need of the worlds. (97)

Say, "O People of the Scripture, why do you disbelieve in the verses of Allah while Allah is Witness over what you do?" (98)

Say, "O People of the Scripture, why do you avert from the way of Allah those who believe, seeking to make it crooked while you are witnesses? And Allah is not unaware of what you do." (99)

O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, to disbelief. (100)

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How can you disbelieve while the verses of Allah are recited to you and among you is His Messenger? And whoever holds fast to Allah has certainly been guided to a straight path. (101)

O you who have believed, fear Allah as He should be feared and do not die except as Muslims. (102)

And hold fast to the rope of Allah all together and do not be divided. And remember the favor of

Allah upon you - when you were enemies and He united your hearts and you became, by His favor, brothers; and you were on the brink of a pit of Fire and He saved you from it. Thus does Allah make clear to you His verses that you may be guided. (103)

And let there be among you a group inviting to good, enjoining what is right and forbidding what is wrong, and those will be the successful. (104)

And do not be like those who became divided and differed after clear proofs had come to them. And those will have a great punishment. (105)

The Day some faces will turn white and some faces will turn black. As for those whose faces will turn black, it will be said, "Did you disbelieve after your belief? Then taste the punishment for what you used to disbelieve." (106)

And as for those whose faces will be whitened, they will be in the mercy of Allah, abiding therein eternally. (107)

These are the verses of God which We recite to you in truth. And God does not intend injustice for the worlds. (108)

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To God belongs whatever is in the heavens and whatever is on the earth, and to God all matters will be returned. (109)

You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. And if the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient. (110)

They will not harm you except with a slight injury. And if they fight you, they will turn their backs to you; then they will not be aided. (111)

They were subjected to humiliation wherever they were found, except by a covenant from Allah and a covenant from the people. They incurred wrath from Allah, and poverty was imposed upon them. That was because they disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were transgressing. (112)

□ They are not all alike. Among the People of the Scripture is a community standing [in prayer], reciting the verses of Allah during periods of the night and prostrating [in prayer]. (113)

They believe in God and the Last Day, enjoin what is right and forbid what is wrong, and hasten to good deeds. And those are among the righteous. (114)

And whatever good they do - never will they be denied it. And God is Knowing of the righteous. (115)

Indeed, those who disbelieve - neither their wealth nor their children will avail them at all against Allah. And those are the companions of the Fire; they will abide therein eternally. (116)

The example of what they spend in this worldly life is like that of a wind within which is a severe frost which strikes the field of a people who have wronged themselves, so it destroys it. And it is not Allah who wrongs them, but it is they who wrong themselves. (117)

O you who have believed, do not take as intimates those other than yourselves. They will not spare you any ruin. They desire what you suffer. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the verses, if you would use reason. (118)

Here you are! You love them, but they do not love you. You believe in the Book, all of it. And when they meet you, they say, "We believe," but when they are alone, they bite their fingertips at you in rage. Say, "Die in your rage." Indeed, Allah is Knowing of that within the breasts. (119)

If good befalls you, it distresses them, but if evil befalls you, they rejoice in it. But if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is encompassing of what they do. (120)

And when you went forth from your family to station the believers in stations for battle. And God is Hearing and Knowing. (121)

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When two parties among you were about to lose heart, but God was their protector. And in God let the believers put their trust. (122)

And God had already given you victory at Badr when you were weak. So fear God that you may be grateful. (123)

When you said to the believers, "Will it not suffice you that your Lord should reinforce you with three thousand angels sent down?" (124)

Yes, if you are patient and fear Allah and they come upon you in haste, your Lord will reinforce you with five thousand angels having marks. (125)

And God did not make it except as good tidings for you and that your hearts might be reassured thereby. And victory is only from God, the Exalted in Might, the Wise. (126)

To cut off a portion of those who disbelieved or to subdue them so they return in defeat. (127)

You have no control over the matter, whether He forgives them or punishes them. Indeed, they are wrongdoers. (128)

To God belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And God is Forgiving and Merciful. (129)

O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful. (130)

And fear the Fire, which has been prepared for the disbelievers. (131)

And obey God and the Messenger that you may receive mercy. (132)

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□ And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and earth, prepared for the righteous. (133)

Those who spend in prosperity and adversity, who restrain anger and pardon the people - and Allah loves the doers of good. (134)

And those who, when they have committed an immorality or wronged themselves, remember Allah and seek forgiveness for their sins - and who forgives sins except Allah - and do not persist in what they have done while they know. (135)

Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow,

wherein they abide eternally. And excellent is the reward of the workers. (136)

There have already been examples before you, so travel through the land and see what was the end of those who denied. (137)

This is a statement for the people and a guidance and an admonition for the righteous. (138)

And do not weaken and do not grieve, and you will be superior if you are believers. (139)

If a wound should touch you, there has already touched the [other] people a wound similar to it. And these days We alternate among the people so that Allah may make evident those who believe and take from among you martyrs. And Allah does not like the wrongdoers. (140)

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And that God may test those who believe and destroy the disbelievers. (141)

Or do you think that you will enter Paradise while Allah has not yet made evident those among you who strive and made evident the steadfast? (142)

And you had wished for death before you met it, but now you have seen it while you are looking on. (143)

And Muhammad is no more than a messenger; messengers have passed away before him. So if

he dies or is killed, will you turn back on your heels? And whoever turns back on his heels - never will it harm Allah at all. And Allah will reward the grateful. (144)

No soul can die except by permission of Allah at a predetermined time. And whoever desires the reward of this world, We will give him thereof; and whoever desires the reward of the Hereafter, We will give him thereof. And We will reward the grateful. (145)

And how many a prophet fought with him many devout men, but they never lost heart for what befell them in the cause of Allah, nor did they weaken, nor did they submit. And Allah loves the patient. (146)

And their only statement was that they said, "Our Lord, forgive us our sins and our transgression in our conduct and plant firmly our feet and give us victory over the disbelieving people." (147)

So God gave them the reward of this world and the best reward of the Hereafter. And God loves the doers of good. (148)

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O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, so you will turn back losers (149)

Rather, God is your protector, and He is the best of helpers. (150)

We will cast terror into the hearts of those who disbelieve because they have associated with Allah that for which He had not sent down any authority. And their refuge is the Fire, and wretched is the residence of the wrongdoers. (151)

And God has already fulfilled His promise to you when you were oppressing them by His permission until you lost heart and disputed over the matter and disobeyed after He had shown you what you love. Among you are those who desire this world, and among you are those who desire the Hereafter. Then He turned you away from them to test you. And He has certainly pardoned you. And God is full of bounty to the believers. (152)

□ When you were ascending and did not look back at anyone, and the Messenger was calling you from behind you, so He rewarded you with grief for grief, so that you would not grieve over what had escaped you or what had befallen you. And God is Acquainted with what you do. (153)

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Then, after the distress, He sent down upon you security - drowsiness overcoming a party of you, and another party concerned only with themselves. They thought about Allah other than the truth - an assumption of the times of ignorance. They said, "Do we have any part in the matter?" Say, "Indeed, the matter, all of it,

belongs to Allah.” They conceal within themselves that which they do not disclose to you. They say, “If only we had any part in the matter.” The matter is something. We were not killed here. Say, “If you had been in your homes, those upon whom death was decreed would have gone forth to their places of death, and that God might test what is in your breasts and purify what is in your hearts. And God is Knowing of that within the breasts.” (154)

Indeed, those of you who turned back on the day the two armies met, it was Satan who caused them to slip because of some of what they had earned. But Allah has already pardoned them. Indeed, Allah is Forgiving and Forbearing. (155)

O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled throughout the land or were engaged in combat, “If only they had been with us, they would not have died, nor were they killed,” so that Allah might make that a regret within their hearts. And Allah gives life and causes death, and Allah is Seeing of what you do. (156)

And if you are killed in the cause of Allah or die, forgiveness from Allah and mercy are better than what they accumulate. (157)

And if you die or are killed, to Allah you will be gathered. (158)

So by mercy from Allah, you are lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]. (159)

If Allah helps you, none can overcome you. But if He forsakes you, who is there that can help you after Him? And upon Allah let the believers put their trust. (160)

It is not for a prophet to take spoils of war. And whoever takes spoils of war will bring what he took on the Day of Resurrection. Then every soul will be fully compensated for what it earned, and they will not be wronged. (161)

Is he who pursues the pleasure of Allah like he who incurs wrath from Allah and whose refuge is Hell, and wretched is the destination? (162)

They have degrees of rank with Allah, and Allah is Seeing of what they do. (163)

God has certainly conferred a great favor upon the believers when He sent among them a Messenger from among themselves, reciting to them His verses and purifying them and teaching

them the Book and wisdom - although they were before in manifest error. (164)

Or when a disaster befell you - although you had already inflicted twice as much - you said, "Indeed, this is from me." Say, "It is from yourselves." Indeed, Allah is over all things competent. (165)

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And whatever befell you on the day the two armies met was by permission of God and that He might make evident the believers. (166)

And that those who are hypocrites may know, and it is said to them, "Come, fight in the cause of Allah or defend yourselves," they say, "If we knew there would be fighting, we would have followed you." They are nearer to disbelief that Day than to faith. They say with their mouths what is not in their hearts. And Allah is most knowing of what they conceal. (167)

Those who said to their brothers while they sat back, "If they had obeyed us, they would not have been killed." Say, "Then avert death from yourselves, if you should be truthful." (168)

And never think that those who have been killed in the cause of Allah are dead. Rather, they are alive with their Lord, and they are provided for. (169)

Rejoicing in what Allah has given them of His bounty, and rejoicing for those who have not yet joined them from behind them that there is no fear concerning them, nor will they grieve. (170)

□ They rejoice in the grace and bounty of Allah and that Allah does not allow the reward of the believers to be lost. (171)

Those who responded to God and the Messenger after the wound had struck them - for those among them who did good and feared God is a great reward. (172)

Those to whom the people said, "The people have gathered against you, so fear them." But it only increased them in faith, and they said, "Sufficient for us is God, and [He is] the best Disposer of affairs." (173)

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So they returned with favor and bounty from Allah. No harm had touched them, and they pursued the pleasure of Allah. And Allah is the possessor of great bounty. (174)

That is only Satan frightening his supporters, so do not fear them, but fear Me, if you are believers. (175)

And let not those who hasten into disbelief grieve you. Indeed, they will never harm Allah at all. Allah intends not to grant them any share in the

Hereafter, and they will have a great punishment. (176)

Indeed, those who purchase disbelief in exchange for faith will never harm Allah at all, and they will have a painful punishment. (177)

And let not those who disbelieve think that Our granting them respite is better for themselves. We only grant them respite that they may increase in sin, and they will have a humiliating punishment. (178)

God would not leave the believers in that state you are in until He distinguishes the evil from the good. And God would not inform you of the unseen, but God chooses from among His messengers whom He wills. So believe in God and His messengers. And if you believe and fear God, you will have a great reward. (179)

And let not those who withhold what Allah has given them of His bounty think that it is good for them. Rather, it is bad for them. They will be surrounded by what they withheld on the Day of Resurrection. And to Allah belongs the inheritance of the heavens and the earth. And Allah is Acquainted with what you do. (180)

p. 73

God has certainly heard the statement of those who said, "God is poor, and we are rich." We will record what they said and their killing of the

prophets without right, and We will say, "Taste the punishment of the Burning Fire." (181)

This is because of what your hands have put forth, and because God is not unjust to the servants. (182)

Those who say, "God has enjoined upon us that we will not believe in a messenger until he brings us an offering consumed by fire." Say, "There came to you messengers before me with clear proofs and with what you have said. So why did you kill them, if you should be truthful?" (183)

If they deny you, then messengers before you were denied. They brought clear proofs, scriptures, and the enlightening Book. (184)

Every soul will taste death, and you will only be given your full compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion. (185)

□ You will surely be tested in your wealth and yourselves, and you will surely hear from those who were given the Scripture before you and from those who associate others with God much abuse. But if you are patient and fear God - indeed, that is of the matters [worthy] of determination. (186)

And when God took a covenant from those who were given the Scripture, "You shall make it clear to the people and not conceal it." But they threw it behind their backs and exchanged it for a small price. So evil is that which they purchase. (187)

Never think that those who rejoice in what they have done and love to be praised for what they have not done are safe from the punishment. And they will have a painful punishment. (188)

To God belongs the dominion of the heavens and the earth, and God is over all things competent. (189)

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. (190)

Those who remember Allah while standing, sitting, and lying on their sides and reflect on the creation of the heavens and the earth, "Our Lord, You did not create this in vain. Glory be to You. So protect us from the punishment of the Fire." (191)

Our Lord, indeed whomever You admit into the Fire - You have disgraced him, and for the wrongdoers there are no helpers. (192)

Our Lord, indeed we have heard a caller calling to faith, "Believe in your Lord," and we have believed. Our Lord, so forgive us our sins and cover from us our misdeeds and cause us to die with the righteous. (193)

Our Lord, and give us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in Your promise. (194)

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And their Lord responded to them, "Never will I allow to be lost the work of any worker among you, whether male or female. You are of one another. So those who emigrated or were expelled from their homes and were harmed in My cause or fought and were killed - I will surely remove from them their misdeeds and admit them to gardens beneath which rivers flow as reward from Allah. And Allah has with Him the best reward." (195)

Do not be deceived by the turning of those who disbelieve in the land (196)

A brief enjoyment, then their refuge is Hell, and wretched is the resting place. (197)

But those who fear their Lord will have gardens beneath which rivers flow, wherein they will abide eternally, an accommodation from God. And what is with God is best for the righteous. (198)

And indeed, among the People of the Scripture are those who believe in God and what was revealed to you and what was revealed to them, humbly submissive to God. They do not exchange the verses of God for a small price.

Those will have their reward with their Lord. Indeed, God is swift in account. (199)

O you who have believed, be patient and endure and remain stationed and fear Allah that you may be successful. (200)

p. 76

4 - Surat An-Nisa

In the name of God, the Most Gracious, the Most Merciful. O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear God, through whom you ask one another, and the wombs. Indeed, God is ever, over you, an Observer. (1)

And give the orphans their property, and do not exchange the bad for the good, and do not consume their property into your property. Indeed, that is a great sin. (2)

And if you fear that you will not be just toward the orphan girls, then marry such women as seem good to you, two, three, or four; but if you fear that you will not be just, then only one or those your right hands possess. That is more suitable that you may not incur injustice. (3)

And give the women their bridal gifts as a free gift. But if they give up willingly to you anything of it, then take it in enjoyment and right. (4)

And do not give to the foolish your property which Allah has made a means of support for you, but provide for them from it and clothe them and speak to them words of appropriate kindness. (5)

And test the orphans until they reach the age of marriage. Then if you perceive in them sound judgment, release to them their property; and do not consume it extravagantly and wastefully lest they grow up. And whoever is rich - let him abstain, and whoever is poor - let him eat within reason. And when you release to them their property, bring witnesses over them. And sufficient is that. God is the judge (6)

p. 77

For men is a share of what the parents and near relatives leave, and for women is a share of what the parents and near relatives leave, be it little or much - an obligatory share. (7)

And when relatives, orphans, and the needy are present at the division, provide for them from it and speak to them words of appropriate kindness. (8)

And let those fear who, if they left behind them a weak offspring, would fear for them. So let them fear Allah and speak words of appropriate justice. (9)

Indeed, those who devour the property of orphans unjustly are consuming into their bellies fire, and they will burn in a Blaze. (10)

Allah instructs you concerning your children: for the male, what is equal to the share of two females. If there are more than two daughters, for them is two-thirds of what he leaves; if there is only one, for her is half. And for his parents, to each one of them is a sixth of what he leaves if he left a child. But if he left no child and his parents are his heirs, then for his mother is a third. But if there is a woman, then the share is two-thirds. If he has brothers, then his mother gets a sixth, after any bequest he may have made or debt. Your fathers and your sons - you do not know which of them is nearer to you in benefit. An obligation from Allah. Indeed, Allah is ever Knowing and Wise. (11)

p. 78

And for you is half of what your wives leave if they have no child. But if they have a child, then for you is a fourth of what they leave after any bequest they may have made or debt. And for them is a fourth of what you leave if you have no child. But if you have a child, then for them is an eighth of what you leave after any bequest you may have made or debt. And if a man or woman is to be inherited by ascendants other than his descendants, and he has a brother or a sister, then for each one of them is a sixth. But if there are more than that, then they are partners in a

third, after any bequest he may have made or debt which does not cause harm. A bequest from Allah. And Allah is Knowing and Forbearing. (12)

These are the limits set by Allah. And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow, wherein they abide eternally. And that is the great attainment. (13)

And whoever disobeys God and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment. (14)

p. 79

And those of your women who commit adultery, bring against them four witnesses from among you. And if they testify, confine them to houses until death takes them or Allah ordains for them a way (15)

And those of you who commit it, punish them. But if they repent and amend, then turn away from them. Indeed, Allah is Forgiving and Merciful. (16)

Repentance is only for those who do evil in ignorance and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is Knowing and Wise. (17)

And there is no repentance for those who do evil deeds until, when death approaches one of them,

he says, "Indeed, I repent now," nor for those who die while they are disbelievers. For them We have prepared a painful punishment. (18)

O you who have believed, it is not lawful for you to inherit women by compulsion, and do not prevent them in order to take away part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good. (19)

p. 80

And if you wish to replace one wife with another and you have given one of them a great amount, do not take back from it anything. Would you take it back by slander and manifest sin? (20)

How can you take it while you have already gone in unto one another and they have taken from you a solemn covenant? (21)

And do not marry those women whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful and an evil way. (22)

Forbidden to you are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brother's daughters, your sister's daughters, your foster mothers, your foster sisters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in - but if you

have not gone in to them, there is no blame upon you. And the wives of Your sons who are from your loins, and that you marry two sisters together, except for what has already occurred. Indeed, God is Forgiving and Merciful. (23)

p. 81

□ And chaste women, except those your right hands possess. This is the decree of Allah upon you. And lawful to you are all beyond that, that you may seek [something] with your wealth, in chastity, not in unlawful sexual intercourse. So for those of them whom you have enjoyed, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree upon after the obligation. Indeed, Allah is ever Knowing. Wise (24)

And whoever among you is not able to marry free, believing women, then [marry] from those your right hands possess of believing girls. And Allah is most knowing of your faith, some of you from others. So marry them with the permission of their people and give them their due compensation according to what is acceptable, [as] chaste, not unchaste, nor taking [as] lovers. But if they commit an immorality, upon them is half of that upon free women of the punishment. That is for him among you who fears hardship, but to be patient is better for you. And Allah is Forgiving and Merciful. (25)

God desires to make clear to you and guide you to the traditions of those before you and to turn to you in forgiveness. And God is All-Knowing, All-Wise. (26)

p. 82

And God wants to accept your repentance, but those who follow their lusts want you to deviate greatly. (27)

God wants to lighten your burden, and man was created weak. (28)

O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves. Indeed, Allah is to you ever Merciful. (29)

And whoever does that in aggression and injustice - then We will drive him into a Fire, and that, for Allah, is easy. (30)

If you avoid the major sins you are forbidden, We will remove from you your misdeeds and admit you to a noble entrance. (31)

And do not wish for what Allah has given some of you over others. Men shall have a share of what they have earned, and women shall have a share of what they have earned. And ask Allah of His bounty. Indeed, Allah is ever, of all things, Knowing. (32)

And for everyone We have appointed heirs from that which parents and near relatives leave. And those with whom you have made a covenant, so give them their share. Indeed, Allah is, over all things, Witness. (33)

p. 83

Men are in charge of women by [right of] what Allah has given one over the other and what they spend from their wealth. So the righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. And as for those from whom you fear desertion, admonish them and leave them alone in the beds and strike them. But if they obey you, seek not against them a way. Indeed, Allah is ever Exalted. Great (34)

And if you fear dissension between the two of them, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted. (35)

□ And worship Allah and do not associate anything with Him, and to parents do good, and to relatives, orphans, the needy, the neighbor who is a relative and the neighbor who is a stranger, the companion by your side, the wayfarer, and those whom your right hands possess. Indeed, Allah does not like anyone who is arrogant and boastful. (36)

Those who are stingy and enjoin stinginess upon people and conceal what Allah has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment. (37)

p. 84

And those who spend their wealth [to be] seen by the people and do not believe in God or in the Last Day. And he who has Satan as a companion - then what an evil companion he is. (38)

And what would be the harm to them if they believed in God and the Last Day and spent from what God has provided them? And God is ever Knowing of them. (39)

Indeed, Allah does not wrong by as much as an atom's weight. And if it is a good deed, He multiplies it and gives from Himself a great reward. (40)

So how (will it be) when We bring from every nation a witness and We bring you as a witness over these? (41)

On that Day, those who disbelieved and disobeyed the Messenger will wish that the earth were leveled with them, and they will not conceal from Allah a word. (42)

O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through, until you have

bathed. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek clean earth and wipe over your faces and your hands. Indeed, Allah is Forgiving and Forgiving (43)

Have you not seen those who were given a portion of the Scripture? They purchase error and want you to go astray from the way. (44)

p. 85

And God knows best about your enemies. And sufficient is God as a protector, and sufficient is God as a helper. (45)

Among those who are Jews are those who distort words from their [proper] usages and say, "We hear and we disobey" and "Hear" while none listens and "Pay attention to us" with a twist of their tongues and as an attack on the religion. But if they had said, "We hear and we obey" and "Hear and consider" it would have been better for them and more upright. But God has cursed them for their disbelief, so they do not believe, except a few. (46)

O you who have been given the Scripture, believe in what We have sent down, confirming that which is with you, before We obliterate faces and turn them back or curse them as We cursed the Sabbath-breakers. And the command of Allah is ever to be accomplished. (47)

Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And whoever associates with Allah has certainly fabricated a tremendous sin. (48)

Have you not seen those who claim themselves to be pure? Rather, it is Allah who purifies whom He wills, and they will not be wronged, not a thread. (49)

See how they invent falsehood against God, and sufficient is that as a clear sin. (50)

Have you not seen those who were given a portion of the Scripture? They believe in jibt and taghut and say to those who disbelieve, "These are better guided than those who believe in a way." (51)

p. 86

Those are the ones whom God has cursed. And he whom God curses - never will you find for him a helper. (52)

Or do they have a share in the kingdom? Then they would not give the people even a speck (53)

Or do they envy people for what Allah has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom. (54)

Some of them believed in it, and some of them turned away from it. And sufficient is Hell as a Blaze. (55)

Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allah is Exalted in Might and Wise. (56)

And those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. They will have therein purified spouses, and We will admit them to deep shade. (57)

Indeed, Allah commands you to render trusts to whom they are due, and when you judge between people, to judge with justice. Indeed, Allah instructs you well. Indeed, Allah is Hearing and Seeing. (58)

O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is best and most suitable outcome. (59)

p. 87

Have you not seen those who claim that they have believed in what was revealed to you and what was revealed before you? They wish to refer their case to Taghut, while they have been

commanded to disbelieve in it. And Satan wishes to lead them far astray. (60)

And when it is said to them, "Come to what God has revealed and to the Messenger," you see the hypocrites turning away from you in aversion. (61)

So how will it be when a disaster befalls them for what their hands have put forth and then they come to you swearing by God, "We intended nothing but good and conciliation." (62)

Those are the ones whose hearts God knows, so turn away from them and admonish them and speak to them a far-reaching word within themselves. (63)

And We did not send any messenger except to be obeyed by permission of Allah. And if they, when they wronged themselves, had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Forgiving and Merciful. (64)

But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission. (65)

And if We had prescribed for them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. And if they had done what they were advised, it would have been better for them and a firmer position. (66)

And then We would have given them from Ourselves a great reward. (67)

And We guided them to a straight path (68)

And whoever obeys God and the Messenger - those will be with the ones upon whom God has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs, and the righteous. And excellent are those as companions. (69)

That is the bounty of God, and sufficient is God as Knower. (70)

O you who have believed, take your precaution and go forth in companies or go forth all together. (71)

And there are among you those who linger. But if a disaster befalls you, he says, "God has conferred favor upon me in that I was not with them a witness." (72)

And if bounty from Allah should come to you, they would surely say, "As if there had never been between you and him any affection. Oh, I wish I had been with them; then I would have attained a great attainment." (73)

“Let him fight in the cause of God those who exchange the life of this world for the Hereafter. And whoever fights in the cause of God will be killed or If he overcomes, We will give him a great reward (74)

p. 89

And what is the matter with you that you fight not in the cause of Allah and for the oppressed among men, women, and children who say, “Our Lord, take us out of this city whose people are oppressors and appoint for us from Yourself a protector and appoint for us from Yourself a helper.” (75)

Those who believe fight in the way of God, and those who disbelieve fight in the way of the tyrant, so fight the friends of Satan. Indeed, Satan’s plot is weak (76)

Have you not considered those who were told, “Restrain your hands and establish prayer and give zakah?” But when fighting was decreed upon them, at once a party of them feared the people as they fear Allah or even more. And they said, “Our Lord, why have You decreed upon us fighting? Why do You not delay us for a short term?” Say, “The enjoyment of this world is little, and the Hereafter is [now] much better.” It is better for him who fears Allah, and you will not be wronged a thread (77)

Wherever you may be, death will overtake you, even if you are in fortified towers. And if good befalls them, they say, "This is from Allah," and if evil befalls them, they say, "This is from you." Say, "All is from Allah." So what is the matter with these people that they can hardly understand a word? (78)

Whatever good befalls you is from Allah, and whatever evil befalls you is from yourself. And We have sent you, [O Muhammad], to the people as a messenger, and sufficient is Allah as Witness. (79)

p. 90

Whoever obeys the Messenger has obeyed Allah. But whoever turns away - then We have not sent you over them as a guardian. (80)

And they say, "We obey," but when they leave you, a party of them plots something other than what you say. And God records what they plot, so turn away from them and rely upon God. And sufficient is God as Disposer of affairs. (81)

Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found within it much discrepancy. (82)

And when there comes to them information about security or fear, they broadcast it. But if they had referred it back to the Messenger or to those in authority among them, those among

them who investigate it would have known about it. And were it not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few. (83)

So fight in the cause of Allah. You are not charged except with yourself. And urge on the believers; perhaps Allah will restrain the violence of those who disbelieve. And Allah is stronger in violence and stronger in punishment. (84)

Whoever intercedes for a good cause will have a share of it, and whoever intercedes for a bad cause will have a share of it. And God is Ever-Aware of all things. (85)

And when you are greeted with a greeting, greet in return with one better than it, or (at least) return it equally. Indeed, Allah is ever, over all things, an Accountant. (86)

p. 91

Allah - there is no god but He. He will surely assemble you on the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement? (87)

□ So what is the matter with you that you are divided into two factions concerning the hypocrites while Allah has defeated them for what they have earned? Do you want to guide one whom Allah has sent astray? And he whom Allah sends astray - you will never find for him a way (88)

They wish that you would disbelieve as they disbelieved so you would be equal. So do not take from among them allies until they emigrate in the cause of Allah. But if they turn away, then seize them and kill them wherever you find them. And do not take from among them an ally or a helper. (89)

Except for those who join a people between you and whom there is a treaty, or come to you while their hearts are restrained from fighting you or fighting their own people. And if Allah had willed, He could have given them power over you, and they would have fought you. But if they withdraw from you and do not fight you and offer you peace, then Allah has not made for you a way against them. (90)

You will find others who desire to be secure from you and to be secure from their people. Every time they are returned to persecution, they are plunged into it. But if they do not withdraw from you and offer you peace and restrain their hands, then seize them and kill them wherever you find them. And over those We have given you clear authority. (91)

p. 92

It is not for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment to the deceased's family, unless they give up. But if he is from a people

hostile to you while he is a believer - then the freeing of a believing slave. And if he is from a people between whom and you there is a treaty - then a compensation payment to the deceased's family, unless they give up. His family and the freeing of a believing slave. But whoever cannot find [the means] - then a fast of two consecutive months as repentance from Allah. And ever is Allah Knowing and Wise. (92)

And whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and God has become angry with him and has cursed him and has prepared for him a great punishment. (93)

O you who have believed, when you go forth in the cause of Allah, investigate and do not say to one who offers you peace, "You are not a believer," seeking the goods of worldly life. But with Allah are many spoils. Thus you were before, and Allah conferred favor upon you, so investigate. Indeed, Allah is ever, with what you do, Acquainted. (94)

p. 93

Not equal are those believers who sit (at home) and those who strive and fight in the cause of Allah with their wealth and their lives. Allah has preferred those who strive and fight with their wealth and their lives over those who sit (at home) by a degree. And to all Allah has promised good. And Allah has preferred those who strive

and fight over those who sit (at home) with a great reward. (95)

Degrees from Him and forgiveness and mercy. And ever is Allah Forgiving and Merciful. (96)

Indeed, those whom the angels take in death while they are wronging themselves - they will say, "In what condition were you?" They will say, "We were oppressed on the earth." They will say, "Was not the earth of Allah spacious enough for you to emigrate therein?" For those - their refuge is Hell, and evil it is as a destination. (97)

Except for the oppressed among men, women and children who cannot devise a plan nor are they guided to a way. (98)

It is those whom God may pardon. And God is Pardoning and Forgiving. (99)

□ And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever emigrates from his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And ever is Allah Forgiving and Merciful. (100)

And when you travel throughout the land, there is no blame upon you for shortening the prayer, if you fear that those who disbelieve may harm you. Indeed, the disbelievers have ever been to you a clear enemy. (101)

And when you are among them and lead them in prayer, let a party of them stand with you and let them take their weapons; and when they prostrate, let them be behind you; and let another party come who have not prayed pray with you and let them take their precautions and their weapons. Those who disbelieve wish that you would neglect your weapons and your baggage. So they will incline toward you with one inclination. And there is no blame upon you if you are afflicted by rain or you are ill that you lay down your weapons and take your precautions. Indeed, Allah has prepared for the disbelievers a humiliating punishment. (102)

So when you have completed the prayer, remember Allah standing, sitting, and [lying] on your sides. And when you are secure, then establish prayer. Indeed, prayer has been decreed upon the believers a decree of specified times. (103)

And do not weaken in pursuit of the enemy. If you should suffer, they also suffer as you suffer. And you expect from Allah that which they do not expect. And ever is Allah Knowing and Wise. (104)

Indeed, We have sent down to you, [O Muhammad], the Book in truth so that you may judge between the people by that which Allah

has shown you. And do not be an advocate for the deceitful. (105)

p. 95

And ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful. (106)

And do not argue on behalf of those who deceive themselves. Indeed, Allah does not like anyone who is a traitor and sinful. (107)

They hide from the people but do not hide from Allah, and He is with them when they plot by night what does not please Him. And Allah is ever encompassing of what they do. (108)

Here you are, you argued on their behalf in worldly life. But who will argue on their behalf with Allah on the Day of Resurrection, or who will be their protector? (109)

And whoever does evil or wrongs himself but then seeks forgiveness from Allah will find Allah Forgiving and Merciful. (110)

And whoever commits a sin, he only commits it against himself. And ever is Allah Knowing and Wise. (111)

And whoever commits a sin or a crime and then attributes it to an innocent person has certainly taken upon himself a slander and a manifest sin. (112)

And had it not been for the grace of Allah upon you and His mercy, a party of them would have resolved to mislead you. But they mislead not except themselves, and they do not harm you at all. And Allah has sent down to you the Book and wisdom and taught you that which you did not know. And ever has the grace of Allah upon you been great. (113)

p. 96

□ There is no good in much of their private conversation, except for him who enjoins charity or righteousness or conciliation between people. And whoever does that seeking means to the approval of Allah - then We will give him a great reward. (114)

And whoever contradicts the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination. (115)

Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And whoever associates with Allah has certainly gone far astray. (116)

They invoke not besides Him except female deities, and they invoke not except a rebellious devil. (117)

May God curse him, and he said, "I will surely take from among Your servants a specific portion." (118)

And I will surely mislead them and arouse in them false desires, and I will surely command them to slit the ears of livestock, and I will surely command them to change the creation of Allah. And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss. (119)

He makes promises to them and arouses false hope in them, but Satan does not promise them except delusion. (120)

Those will be in Hell, and they will find no escape from it. (121)

p. 97

And those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. The promise of God is truth. And who is more truthful than God in statement? (122)

It is not according to your desires, nor according to the desires of the People of the Scripture. Whoever does evil will be recompensed for it, and he will not find for himself besides Allah any protector or helper. (123)

And whoever does righteous deeds, whether male or female, while he is a believer - those will

enter Paradise and will not be wronged, [even as much as] a speck (124)

And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as a friend. (125)

To God belongs whatever is in the heavens and whatever is on the earth, and God is ever encompassing of all things. (126)

They ask you for a legal opinion concerning women. Say, "Allah gives you a legal opinion concerning them and what is recited to you in the Book concerning orphan women to whom you do not give what is prescribed for them and whom you desire to marry, and concerning the oppressed among children, and concerning you dealing with orphan girls with justice. And whatever good you do - indeed, Allah is ever, of it, Knowing." (127)

p. 98

And if a woman fears from her husband ill-treatment or desertion, there is no blame upon them if they make terms of settlement between themselves, and settlement is best, while souls are inclined to stinginess. But if you do good and fear Allah, then indeed, Allah is ever, with what you do, Acquainted. (128)

And you will never be able to be equal between wives, even if you should strive to do so. So do not incline completely [toward one] and leave one in suspense. But if you amend and fear Allah, then indeed, Allah is ever Forgiving and Merciful. (129)

And if they separate, Allah will enrich each one of them from His abundance. And ever is Allah Encompassing and Wise. (130)

To God belongs whatever is in the heavens and whatever is on the earth. And We have enjoined upon those who were given the Scripture before you and upon you that you fear God. And if you disbelieve - then indeed, to God belongs whatever is in the heavens and whatever is on the earth. And ever is God Free of need and Praiseworthy. (131)

To God belongs whatever is in the heavens and whatever is on the earth. And sufficient is God as Disposer of affairs. (132)

If He wills, He can take you away, O people, and bring others. And ever is God competent to do that. (133)

Whoever desires the reward of this world - then with Allah is the reward of this world and the Hereafter. And ever is Allah Hearing and Seeing. (134)

O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether he is rich or poor, Allah is better for them both. So do not follow [your] desire [to deviate] from [your] justice. And if you distort [your] position or turn away, then indeed Allah is ever, with what you do, Acquainted. (135)

O you who have believed, believe in Allah and His Messenger and the Book which He sent down upon His Messenger and the Book which He sent down before. And whoever disbelieves in Allah and His angels and His books and His messengers and the Last Day has certainly gone far astray. (136)

Indeed, those who believed, then disbelieved, then believed, then disbelieved, then increased in disbelief, it is not God to forgive them, nor to guide them. way (137)

Give the hypocrites good tidings that they will have a painful punishment. (138)

Those who take the disbelievers as allies instead of the believers. Do they seek honor with them? But indeed, honor belongs entirely to God. (139)

And He has already revealed to you in the Book that when you hear the verses of Allah being denied and ridiculed, then do not sit with them until they engage in another conversation. Indeed, you would then be like them. Indeed,

Allah will gather the hypocrites and the disbelievers into Hell, all together. (140)

p. 100

Those who lie in wait for you - if you have a victory from Allah, they will say, "Were we not with you?" And if the disbelievers have a share, they will say, "Did we not gain power over you and protect you from the believers?" So Allah will judge between you on the Day of Resurrection, and Allah will never grant the disbelievers a way over the believers. (141)

Indeed, the hypocrites seek to deceive Allah, but it is He who deceives them. And when they stand up for prayer, they stand lazily, showing off to the people and not remembering Allah except a little. (142)

Waving between them, neither with these nor with those. And he whom Allah sends astray - you will never find for him a way (143)

O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give Allah a clear authority over you? (144)

Indeed, the hypocrites will be in the lowest depths of the Fire. No helper will you find for them. (145)

Except for those who repent, reform, hold fast to Allah, and devote their religion to Allah sincerely.

Those will be with the believers. And Allah will give the believers a great reward. (146)

What would God do with your punishment if you are grateful and believe? And ever is God Appreciative and Knowing. (147)

p. 101

Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing. (148)

Whether you disclose a good deed or conceal it or pardon an offense - indeed, Allah is ever Pardoning and Competent. (149)

Indeed, those who disbelieve in Allah and His messengers and wish to make distinction between Allah and His messengers and say, "We believe in some and disbelieve in others," and wish to take a way in between. (150)

Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment. (151)

And those who believe in God and His messengers and make no distinction between any of them - those will be given their rewards. And ever is God Forgiving and Merciful. (152)

The People of the Scripture ask you to send down to them a book from the heaven. But they had already asked Moses for something greater than

that, saying, "Show us Allah plainly." So the thunderbolt seized them because of their wrongdoing. Then they took the calf after clear proofs had come to them. But We pardoned that, and We gave Moses clear authority. (153)

And We raised the mountain above them by their covenant, and We said to them, "Enter the gate, prostrating." And We said to them, "Do not transgress on the Sabbath." And We took from them a firm covenant. (154)

p. 102

Because of their breaking their covenant and their disbelief in the signs of Allah and their killing of the prophets without right and their saying, "Our hearts are covered." Rather, Allah has set a seal upon them because of their disbelief, so they do not believe, except a few. (155)

And because of their disbelief and their saying about Mary a great slander (156)

And their saying, "Indeed, we killed the Messiah, Jesus, the son of Mary, the Messenger of God." But they did not kill him, nor did they crucify him, but it was made to appear so to them. And indeed, those who differ about it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. (157)

Rather, God raised him to Himself, and God is Exalted in Might and Wise. (158)

There is none from the People of the Scripture but that he will surely believe in him before his death. And on the Day of Resurrection he will be against them a witness. (159)

Then because of the wrongdoing of those who were Jews, We prohibited to them good things that had been lawful to them, and because of their much averting from the way of Allah. (160)

And their taking of interest, although they were forbidden from it, and their consuming of people's wealth unjustly. And We have prepared for the disbelievers among them a painful punishment. (161)

But those among them who are firmly grounded in knowledge and the believers believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and those who establish prayer and give zakah and believe in Allah and the Last Day - those - We will give them a great reward. (162)

p. 103

Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And We revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and Jesus, Job, Jonah, Aaron, and Solomon. And We gave David the Psalms. (163)

And messengers We have mentioned to you before, and messengers We have not mentioned to you. And God spoke to Moses with speech. (164)

Messengers of good tidings and of warning, so that mankind will have no argument against Allah after the messengers. And Allah is Exalted in Might and Wise. (165)

But God bears witness to what He has revealed to you. He has sent it down with His knowledge, and the angels bear witness. And sufficient is God as Witness. (166)

Indeed, those who disbelieve and avert [people] from the way of Allah have certainly gone far astray. (167)

Indeed, those who disbelieve and wrong - Allah will not forgive them, nor will He guide them to a way. (168)

Except the path to Hell, wherein they will abide eternally. And that, for Allah, is easy. (169)

O mankind, there has come to you the Messenger with the truth from your Lord, so believe; it is better for you. But if you disbelieve, then to Allah belongs whatever is in the heavens and the earth. And ever is Allah Knowing and Wise. (170)

O People of the Scripture, do not exceed the limits in your religion and do not say about Allah except the truth. The Messiah, Jesus, the son of Mary, was only the Messenger of Allah and His Word which He directed to Mary and a spirit from Him. So believe in Allah and His messengers and do not say, "Three." Desist; it is better for you. Allah is only one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and the earth. The heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs. (171)

The Messiah will not disdain to be a servant of God, nor will the angels brought near. But whoever disdains His worship and is arrogant - He will gather them all to Himself. (172)

As for those who believed and did righteous deeds, He will give them their reward in full and increase them from His bounty. But as for those who disdained and were arrogant, He will punish them with a painful punishment, and they will not find for themselves besides God any protector or helper. (173)

O mankind, there has come to you a proof from your Lord, and We have sent down to you a clear light. (174)

As for those who believe in God and hold fast to Him, He will admit them to mercy from Him and bounty and guide them to Himself on a straight path. (175)

They ask you for a legal opinion. Say, "Allah gives you a legal opinion concerning those who leave no children except those who are distant from Allah. If a man dies, leaving no child but a sister, she shall have half of what he leaves. And he shall inherit from her if she left no child. But if there are two sisters, they shall have two-thirds of what he leaves. But if there are brothers and sisters, the male shall have twice the share of the female. Allah makes clear [what is] between the two. It is for you to go astray, and God is Knowing of all things. (176)

5 - Surah Al-Ma'idah

In the name of God, the Most Gracious, the Most Merciful. O you who have believed, fulfill [all] contracts. Lawful to you is the livestock, except what is recited to you, except for game while you are in a state of ihram. Indeed, God judges as He wills. (1)

O you who have believed, do not violate the rites of Allah or the sacred month or the sacrificial animals or the garlands or those coming from the Sacred House [to Makkah], seeking bounty from their Lord and approval. And when you are in ihram, then hunt. And do not let the hatred of a people because they prevented you from al-Masjid al-Haram prevent you from transgressing. And cooperate in righteousness and piety, and do

not Cooperate in sin and aggression, and fear Allah. Indeed, Allah is severe in penalty. (2)

p. 106

Forbidden to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [that which is] strangled, or beaten to death, or fallen from a head, or gored, or that which a wild animal has eaten unless you slaughter it in a proper manner, or that which is slaughtered on stone altars, or that you seek to decide by arrows. That is grave disobedience. This Day those who disbelieve have despaired of [defeating] your religion, so do not fear them. And fear Me. This Day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful. (3)

They ask you, [O Muhammad], what is lawful for them. Say, "Lawful to you are [all] good things and what you have taught of the hunting birds [to hunt], teaching them from what Allah has taught you. So eat of what they catch for you and mention the name of Allah over it, and fear Allah. Indeed, Allah is swift in account." (4)

Today [all] good foods have been made lawful for you. And the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [also] chaste women from among

the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, chaste, not committing fornication nor taking [other] lovers. And whoever disbelieves in the faith - his work has become worthless. And he will be among the losers in the Hereafter (5)

p. 107

O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and your feet to the ankles. And if you are in a state of major ritual impurity, purify yourselves. And if you are ill or on a journey or one of you comes from the privy or you have touched women and you do not find water, then seek dry earth. Then wipe over your faces and your hands with it. God does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful. (6)

And remember the favor of God upon you and His covenant which He bound you with when you said, "We hear and we obey," and fear God. Indeed, God is Knowing of that within the breasts. (7)

O you who have believed, be persistently standing firm for Allah, witnesses in justice. And let not the hatred of a people prevent you from being just. Be just; that is nearer to

righteousness. And fear Allah. Indeed, Allah is Acquainted with what you do. (8)

God has promised those who believe and do righteous deeds that they will have forgiveness and a great reward. (9)

p. 108

And those who disbelieved and denied Our signs - those are the companions of Hellfire. (10)

O you who have believed, remember the favor of Allah upon you when a people determined to extend their hands against you, but He withheld their hands from you. And fear Allah; and upon Allah let the believers rely. (11)

And Allah had already taken a covenant from the Children of Israel, and We raised up from among them twelve leaders. And Allah said, "Indeed, I am with you. If you establish prayer and give zakah and believe in My messengers and support them and loan Allah a goodly loan, I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow. But whoever disbelieves - We will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow." After that, whoever among you has strayed from the right path (12)

So because they broke their covenant, We cursed them and made their hearts hard. They distort words from their [proper] usages and have forgotten a portion of that of which they were

reminded. And you will not cease to uncover treachery among them, except for a few of them. So pardon them and overlook. Indeed, Allah loves the doers of good. (13)

p. 109

And among those who said, "We are Christians," We took their covenant, but they forgot a portion of what they were reminded of. So We stirred up among them animosity and hatred until the Day of Resurrection. And God will inform them about what they used to do. (14)

O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and pardoning much. There has come to you from Allah a light and a clear Book. (15)

By it God guides those who pursue His pleasure to the ways of peace and brings them out from darkness into the light by His permission and guides them to a straight path. (16)

They have certainly disbelieved who say, "God is the Messiah, the son of Mary." Say, "Then who can do anything against God if He should will to destroy the Messiah, the son of Mary, and his mother, and whoever is on the earth, all together?" And to God belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills, and God is over all things competent. (17)

p. 110

The Jews and the Christians say, "We are the children of God and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings among those He created. He forgives whom He wills and punishes whom He wills. To God belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the final destination. (18)

O People of the Scripture, there has come to you Our Messenger making clear to you [what is] clear [to us] after a period of messengers, lest you should say, "No bringer of good tidings or warner came to us." But there has come to you a bringer of good tidings and a warner. And God is over all things competent. (19)

And when Moses said to his people, "O my people, remember the favor of Allah upon you when He made among you prophets and made you kings and gave you that which He had not given to anyone in the worlds." (20)

O my people, enter the Holy Land which God has assigned to you and do not turn back and become losers. (21)

They said, "O Moses, indeed therein is a tyrannical people, and we will never enter it until they leave it. But if they leave it, then we will enter." (22)

Two men from among those who feared, upon whom Allah had bestowed favor, said, "Enter upon them through the gate, and when you have entered it, you will surely be victorious. And upon Allah rely, if you should be believers." (23)

p. 111

They said, "O Moses, we will never enter it as long as they are within it. So go, you and your Lord, and fight. Indeed, we are sitting right here." (24)

He said, "My Lord, indeed I do not control except myself and my brother, so separate us from the wicked people." (25)

He said, "Then it is forbidden to them for forty years, while they wander throughout the land. So do not grieve over the wicked people." (26)

□ And recite to them the news of the two sons of Adam in truth, when they both offered a sacrifice, and it was accepted from one of them but was not accepted from the other. He said, "I will surely kill you." He said, "Allah only accepts from the righteous." (27)

If you should stretch out your hand against me to kill me, I will not stretch out my hand against you to kill you. Indeed, I fear God, Lord of the worlds. (28)

Indeed, I want you to bear my sin and your sin and be among the companions of the Fire. And that is the recompense of the wrongdoers. (29)

Then his soul prompted him to kill his brother, so he killed him and became among the losers. (30)

Then God sent a raven scratching the ground to show him how to hide his brother's shame. He said, "Woe to me! I was unable to be like this raven and hide my brother's shame!" So he became one of the regretful. (31)

p. 112

For that reason We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption in the land - it is as if he had killed all of mankind, and whoever saves a life - it is as if he had saved all of mankind. And indeed Our messengers came to them with clear proofs; then indeed many of them, after that, were transgressors upon the earth. (32)

The only reward of those who make war upon Allah and His Messenger and strive after corruption upon earth is that they be killed or crucified or have their hands and feet cut off on opposite sides or be exiled from the land. That is for them a disgrace in this world, and in the Hereafter they will have a great punishment. (33)

Except for those who repent before you have power over them. So know that God is Forgiving and Merciful. (34)

O you who have believed, fear Allah and seek the means of approach to Him and strive in His cause that you may succeed. (35)

Indeed, those who disbelieve - if they had all that is on the earth and as much more with it to ransom themselves thereby from the punishment of the Day of Resurrection - it would not be accepted from them, and they will have a painful punishment. (36)

p. 113

They want to get out of the Fire, but they will never get out of it. And for them is a lasting punishment. (37)

As for the male thief, male or female, cut off their hands as a recompense for what they have earned, as a deterrent from Allah. And Allah is Exalted in Might and Wise. (38)

But whoever repents after his wrongdoing and reforms, then indeed, Allah will accept his repentance. Indeed, Allah is Forgiving and Merciful. (39)

Do you not know that to Allah belongs the dominion of the heavens and the earth? He punishes whom He wills and forgives whom He wills. And Allah is over all things competent. (40)

O Messenger, let not those grieve you who hasten into disbelief from among those who say, "We believe," with their mouths, but their hearts

do not believe, and from among the Jews - listeners to falsehood, listeners to another people who have not come to you. They distort words from their [proper] usages, saying, "If you are given this, then take it; but if you do not, then accept it." You are given it, so beware. And he whom Allah intends to put to trial - you will never possess for him anything from Allah. Those are the ones whose hearts Allah does not intend to purify. For them is disgrace in this world, and for them in the Hereafter is a great punishment. (41)

p. 114

They are listeners to falsehood, devourers of unlawful gain. So if they come to you, either judge between them or turn away from them. And if you turn away from them, they will not harm you at all. And if you judge, judge between them with justice. Indeed, Allah loves those who act justly. (42)

How can they make you judge while they have the Torah, in which is the judgment of God? Then they turn away after that. And those are not believers. (43)

Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to God] judged by it for the Jews. [And] the rabbis and the scholars [also] [did not] judge by what they were entrusted with of the Scripture of God, and they were witnesses thereto. So do not fear the people, but fear Me, and do not

exchange My verses for a small price. And whoever does not judge by what God has revealed - then it is those who are the deviators. The disbelievers (44)

And We ordained for them therein: "A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds there is legal retribution. So whoever gives it in charity, it is expiation for him. But whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers." (45)

p. 115

We followed in their footsteps with Jesus, son of Mary, confirming what was before him of the Torah, and We gave him the Gospel in it as guidance. And a light and a confirmation of what was before Him of the Torah, and a guidance and an admonition for the righteous. (46)

And let the People of the Gospel judge by what God has revealed therein. And whoever does not judge by what God has revealed - then it is those who are the wicked. (47)

And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. And if

Allah had willed, He would have made you one community, but [He intends] to test you in what He has given you; so race [to [all] in the way of Allah. Good deeds: To Allah is the return of all of you, and He will inform you of that over which you differed (48)

And judge between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. But if they turn away, then know that Allah only intends to afflict them for some of their sins, and indeed, many among the people are defiantly disobedient. (49)

Is it the judgment of [the time of] ignorance that they seek? And who is better than Allah in judgment for a people who are certain [in faith]? (50)

p. 116

O you who have believed, do not take the Jews and the Christians as allies. They are [indeed] allies of one another. And whoever among you takes them as allies, then indeed, he is of them. Indeed, Allah does not guide the wrongdoing people. (51)

Then you see those in whose hearts is disease hastening into them, saying, "We fear that a misfortune may befall us." But perhaps God will bring about victory or a decision from Him, and

they will become, over what they concealed within themselves, regretful. (52)

And those who believe will say, "Are these the ones who swore by God their most solemn oaths that they were with you?" Their deeds have become worthless, and they have become losers. (53)

O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, mighty against the disbelievers, striving in the cause of Allah and not fearing the blame of a blamer. That is the bounty of Allah; He bestows it upon whom He wills, and Allah is all-Encompassing and Knowing. (54)

Your guardian is only God and His Messenger and those who believe, who establish prayer and give zakat, and they bow in prayer. (55)

And whoever takes Allah and His Messenger and those who believe as allies - then indeed, the party of Allah - they will be the victorious. (56)

O you who have believed, do not take as allies those who take your religion in ridicule and amusement among those who were given the Scripture before you and the disbelievers. And fear Allah, if you are believers. (57)

And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not reason. (58)

Say, "O People of the Scripture, do you blame us for anything except that we believe in God and what was revealed to us and what was revealed before and that most of you are wicked?" (59)

Say, "Shall I inform you of something worse than that as a recompense from Allah? Those whom Allah has cursed and with whom He became angry and made from among them apes and pigs and who worshipped false gods. Those are worse in position and further astray from the soundness of the way." (60)

And when they come to you, they say, "We believe," although they entered with disbelief and they left with it. And God is most knowing of what they were concealing. (61)

And you see many of them hastening into sin and aggression and consuming unlawful wealth. Evil is that which they have been doing. (62)

Why do not the rabbis and the priests forbid them from their sinful speech and their consumption of unlawful gain? Evil is that which they have been doing. (63)

And the Jews say, "The hand of Allah is chained." Chained are their hands, and cursed are they for what they said. Rather, both His hands are extended; He spends as He wills. And what has

been revealed to you from your Lord will surely increase many of them in transgression and disbelief. And We have cast among them enmity and hatred until the Day of Resurrection. Every time they kindle a fire, they say, "O Muhammad, do not be afraid." For the war Allah has extinguished it, and they strive to cause corruption in the land. And Allah does not like corrupters. (64)

p. 118

And if only the People of the Scripture had believed and feared God, We would have removed from them their misdeeds and admitted them to gardens of pleasure. (65)

And if only they had upheld the Torah and the Gospel and what was revealed to them from their Lord, they would have consumed from above them and from beneath their feet. Among them is a moderate community, but many of them - evil is what they do. (66)

O Messenger, announce that which has been revealed to you from your Lord. And if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people. (67)

Say, "O People of the Scripture, you are not upon anything until you uphold the Torah and the Gospel and what has been revealed to you from

your Lord. And what has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over the disbelieving people." (68)

Indeed, those who have believed and those who were Jews or Christians or Sabeans - those who believed in Allah and the Last Day and did righteousness - no fear will there be concerning them, nor will they grieve. (69)

Indeed, We took a covenant from the Children of Israel and sent to them messengers. Every time a messenger came to them with what their souls did not desire, a party they denied, and a party they killed. (70)

p. 119

And they thought that there would be no trial, so they became blind and deaf. Then Allah turned to them in forgiveness; then many of them became blind and deaf. And Allah is Seeing of what they do. (71)

Indeed, they have disbelieved who say, "God is the Messiah, the son of Mary." And the Messiah said, "O Children of Israel, worship God, my Lord and your Lord." Indeed, whoever associates others with God - God has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers. (72)

Those who say, "God is the third of three," have certainly disbelieved. And there is no god except

one God. And if they do not desist from what they are saying, a painful punishment will touch those who disbelieve among them. (73)

Will they not then repent to Allah and seek His forgiveness? And Allah is Forgiving and Merciful. (74)

The Messiah, the son of Mary, was no more than a messenger; many were the messengers that passed away before him. And his mother was a woman of truth. They both used to eat food. See how We make clear to them the signs; then see how they are deluded. (75)

Say, "Do you worship besides God that which has no power to harm you or to benefit you? And God is the Hearing, the Knowing." (76)

p. 120

Say, "O People of the Scripture, do not exceed the limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and strayed from the soundness of the way." (77)

Those who disbelieved among the Children of Israel were cursed by the tongue of David and Jesus, the son of Mary. That was because they disobeyed and were transgressing. (78)

They did not forbid one another from the wrong they did. Evil was that which they were doing. (79)

You see many of them taking as allies those who disbelieve. Evil is that which their souls have put forward for them - that Allah has become angry with them, and in the punishment they will abide eternally. (80)

And if they had believed in God and the Prophet and what was revealed to him, they would not have taken them as allies, but many of them are wicked. (81)

You will surely find the most intense of the people in animosity toward the believers to be the Jews and those who associate others with God. And you will surely find the nearest of them in affection to the believers to be those who say, "We are Christians." That is because among them are priests and monks and because they are not arrogant. (82)

p. 121

And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, "Our Lord, we have believed, so register us among the witnesses." (83)

And why should we not believe in God and what has come to us of the truth and hope that our Lord will admit us with the righteous people? (84)

So God rewarded them for what they said with gardens beneath which rivers flow, wherein they

abide eternally. And that is the reward of the doers of good. (85)

And those who disbelieved and denied Our signs - those are the companions of Hellfire. (86)

O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors. (87)

And eat of what God has provided for you [that is] lawful and good, and fear God, in whom you are believers. (88)

Allah will not impose blame upon you for what is unintentional in your oaths, but He will impose blame upon you for your deliberate oaths. Its expiation is the feeding of ten needy people from the average of what you feed your families, or clothing them, or the freeing of a slave. But whoever cannot find [that] - then a fast of three days. That is the expiation for your oaths when you have sworn. And guard [your oaths]. Your oaths. Thus does God make clear to you His signs that you may be grateful. (89)

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O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than God], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. (90)

Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist? (91)

And obey God and obey the Messenger and beware. But if you turn away, then know that upon Our Messenger is only the clear notification. (92)

There is no blame upon those who have believed and done righteous deeds for what they have eaten as long as they fear God and believe and do righteous deeds and then fear God and believe and then fear God and do good. And God loves the doers of good. (93)

O you who have believed, Allah will surely test you with something of the game that your hands and spears reach that Allah may make evident who fears Him unseen. But whoever transgresses after that will have a painful punishment. (94)

O you who have believed, do not kill game while you are in a state of ihram. And whoever among you kills it intentionally, the penalty is an equivalent of what he killed from sacrificial animals, to be judged by two just men among you as an offering delivered to the Kaaba, or as an expiation, the feeding of poor people or the equivalent of that in fasting, so that he may taste the consequences of his deed. Allah has pardoned what is past, but whoever returns [to

sin] - Allah will take retribution from him. And God is Exalted in Might and Possessor of Retribution (95)

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Lawful to you is game from the sea and its food as provision for you and for the travelers. But forbidden to you is game from the land as long as you are in the state of ihram. And fear Allah, to whom you will be gathered. (96)

□ God has made the Kaaba, the Sacred House, a means of support for the people, and the Sacred Month, and the offerings, and the garlands. That is so that you may know that God knows what is in the heavens and what is on the earth, and that God is Knowing of all things. (97)

Know that God is severe in penalty and that God is Forgiving and Merciful (98)

The Messenger is only responsible for conveying the message. And God knows what you reveal and what you conceal. (99)

Say, "Not equal are the bad and the good, even though the abundance of the bad might impress you. So fear Allah, O you of understanding, that you may succeed." (100)

O you who have believed, do not ask about things which, if they are made clear to you, will distress you. But if you ask about them when the Qur'an is being revealed, they will be made clear

to you. Allah has pardoned them. And Allah is Forgiving and Forbearing. (101)

A people before you asked about it, then they became disbelievers in it. (102)

Allah has not made Bahīrah, nor Sa'ibah, nor Wasīlah, nor Hamī, but those who disbelieve invent falsehood against Allah, and most of them do not reason. (103)

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And when it is said to them, "Come to what God has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even though their fathers did not know anything and were not guided? (104)

O you who have believed, upon you is [responsibility for] yourselves. He who goes astray will not harm you if you are guided. To Allah is your return all together, and He will inform you about what you used to do. (105)

O you who have believed, let there be as witnesses between you, when death approaches one of you, at the time of making a will, two just men from among you, or two others from outside you. If you are traveling in the land and a disaster of death befalls you, you shall detain them after the prayer, and let them swear by Allah if you doubt, "We will not exchange it for a price, even if he is a close relative." And we do

not conceal the testimony of God; indeed, if we did, we would be among the sinners. (106)

But if it is found that they have committed a sin, then two others shall take their place from among those against whom the former two have committed a sin. Then they shall swear by God, "Our testimony is more true than their testimony, and we have not transgressed. Indeed, we would then be among the wrongdoers." (107)

That is more likely that they will give testimony as it should be or fear that oaths will be rejected after their oaths. And fear God and listen. And God does not guide the wicked people. (108)

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□ The Day God will assemble the messengers and say, "What was your response?" They will say, "We have no knowledge. Indeed, it is You who is the Knower of the unseen." (109)

When God said, "O Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Holy Spirit so you spoke to the people in the cradle and in maturity, and when I taught you the Book and wisdom and the Torah and the Gospel, and when you created from clay, by My permission, the figure of a bird, then you breathed into it and it became a bird by My permission. And you heal the blind and the leper by My permission, and when you bring forth the dead by My permission, and when I held back

the Children of Israel from you when you came to them with clear proofs, but those who disbelieved among them said, "This is not but obvious magic." (110)

And when I inspired the disciples, "Believe in Me and in My Messenger," they said, "We believe, and bear witness that we are Muslims." (111)

When the disciples said, "O Jesus, son of Mary, can your Lord send down to us a table spread with food from the heaven?" He said, "Fear God, if you should be believers." (112)

They said, "We want to eat from it and our hearts may be reassured and we may know that you have told us the truth and we may be among its witnesses." (113)

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Jesus, son of Mary, said, "O God, our Lord, send down to us a table from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, for You are the best of providers." (114)

God said, "Indeed, I will send it down upon you. But whoever among you disbelieves thereafter, I will punish him with a punishment by which I have not punished anyone among the worlds." (115)

And when God said, "O Jesus, son of Mary, did you say to the people, 'Take me and my mother

as two gods besides God?" He said, "Glory be to You! It is not for me to say that of which I have no right. If I had said it, You knew it. You know what is in my soul, and I do not know what is in Your soul. Indeed, You are the Knower of the unseen." (116)

I said to them nothing except what You commanded me: "Worship God, my Lord and your Lord." And I was a witness over them as long as I remained among them. But when You took me up, You were the Observer over them, and You are Witness over all things. (117)

If You punish them, they are Your servants, and if You forgive them, you are the Exalted in Might, the Wise. (118)

God said, "This is a Day when the truthful will benefit from their truthfulness. For them are gardens beneath which rivers flow, wherein they abide forever. God is pleased with them, and they are pleased with Him. That is the great attainment." (119)

To God belongs the dominion of the heavens and the earth and whatever is in them, and He is over all things competent. (120)

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6 - Surat Al-An'am

In the name of God, the Most Gracious, the Most Merciful. Praise be to God, who created the

heavens and the earth and made darkness and light. Then those who disbelieve equate others with their Lord. (1)

It is He who created you from clay and then decreed a term, and a specified term is with Him, and then you are in doubt. (2)

And He is God in the heavens and on the earth. He knows your secret and your public, and He knows what you earn. (3)

And there does not come to them a sign from the signs of their Lord except that they turn away from it. (4)

They denied the truth when it came to them. So there will come to them news of what they used to ridicule. (5)

Have they not seen how many generations before them We destroyed whom We had established upon the earth as We have not established you? And We sent down upon them abundant rain and made rivers flow beneath them. Then We destroyed them for their sins and brought forth after them another generation. (6)

And if We had sent down to you a book on parchment and they touched it with their hands, those who disbelieved would have said, "This is not but obvious magic." (7)

And they said, "Why was an angel not sent down to him?" But if We had sent down an angel, the

matter would have been decided, and then they would not have been reprieved. (8)

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And if We had made him an angel, We would have made him a man, and We would have confused them with that which they confused. (9)

Messengers before you were mocked, but what they used to mock encompassed those who mocked them. (10)

Say, "Travel through the land and observe what was the end of the deniers." (11)

Say, "To whom belongs whatever is in the heavens and the earth?" Say, "To God. He has decreed upon Himself mercy. He will surely assemble you on the Day of Resurrection, about which there is no doubt. Those who have lost themselves - it is they who will not believe." (12)

□ And to Him belongs whatever dwells in the night and the day. And He is the Hearing, the Knowing. (13)

Say, "Should I take as a protector other than God, the Creator of the heavens and the earth, while He feeds and is not fed?" Say, "Indeed, I have been commanded to be the first of those who submit [to God], and never be of those who associate others with God." (14)

Say, "Indeed, I fear, if I disobey my Lord, the punishment of a terrible Day." (15)

Whoever is turned away from it that Day - He has indeed shown mercy. And that is the clear attainment. (16)

And if Allah touches you with adversity, there is no remover of it except Him. And if He touches you with good, then He is over all things competent. (17)

And He is the Prevailing over His servants, and He is the Wise, the Acquainted. (18)

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Say, "What is the greatest testimony?" Say, "God is witness between me and you, and this Qur'an has been revealed to me so that I may warn you thereby and whomever it reaches. Do you indeed testify that there are other gods with God?" Say, "I do not testify." Say, "He is only one God, and indeed, I am innocent of what you associate with Him." (19)

Those to whom We gave the Scripture recognize him as they recognize their own sons. It is those who have lost themselves that will not believe. (20)

And who is more unjust than he who invents a lie against Allah or denies His signs? Indeed, the wrongdoers will not succeed. (21)

And the Day We will gather them all together, then We will say to those who associated, "Where are your partners whom you used to claim?" (22)

Then their only trial was that they said, "By God, our Lord, we were not polytheists." (23)

See how they lied against themselves, and what they used to invent has vanished from them. (24)

And among them are those who listen to you, but We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they should see every sign, they will not believe in it until, when they come to you, they dispute with you. Those who disbelieve say, "This is not but legends of the former peoples." (25)

And they forbid it and keep away from it themselves. And they destroy only themselves, and they perceive [it] not. (26)

And if you could but see when they are made to stand before the Fire and they say, "Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers." (27)

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But what they used to conceal before has become apparent to them. And if they were returned, they would return to what they were forbidden. And indeed, they are liars. (28)

And they said, "It is only our worldly life, and we will not be resurrected." (29)

And if you could but see when they are made to stand before their Lord. He will say, "Is this not the truth?" They will say, "Yes, by our Lord." He will say, "Then taste the punishment for what you used to disbelieve." (30)

Indeed, those who deny the meeting with Allah have lost, until, when the Hour comes upon them suddenly, they will say, "Oh, how we regretted what we neglected therein!" And they will bear their burdens on their backs. Unhappy is that which they bear. (31)

And the life of this world is nothing but amusement and diversion. And the home of the Hereafter is better for those who fear Allah. Then will you not reason? (32)

We know that what they say grieves you, but it is not you they deny, but it is the verses of God that the wrongdoers deny. (33)

Messengers were denied before you, but they were patient over being denied and harmed until Our victory came to them. And none can change the words of Allah. And there has certainly come to you from the news of the messengers. (34)

And if their aversion is hard for you, then if you are able to seek a tunnel into the earth or a ladder into the sky and bring them a sign. And if God had willed, He could have gathered them

upon guidance. So never be among the ignorant.
(35)

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□ Only those who listen will respond, and the dead - Allah will resurrect them, and then to Him they will be returned. (36)

And they said, "Why was a sign not sent down to him from his Lord?" Say, "Indeed, Allah is able to send down a sign, but most of them do not know." (37)

There is no creature on earth or bird that flies with its wings except that they are communities like you. We have neglected nothing in the Book. Then to their Lord they will be gathered. (38)

And those who deny Our signs are deaf and dumb, within darkness. Whoever Allah wills, He sends astray, and whoever He wills, He puts him on a straight path. (39)

Say, "Have you considered if the punishment of Allah comes to you or the Hour comes to you? Would you call upon other than Allah, if you should be truthful?" (40)

Rather, it is Him that you call upon, and He will remove what you call upon Him for, if He wills, and you will forget what you associate with Him.
(41)

And We had certainly sent to nations before you, and We seized them with poverty and hardship that perhaps they might humble themselves. (42)

So why, when Our punishment came to them, did they not humble themselves? But their hearts hardened, and Satan made attractive to them what they were doing. (43)

So when they forgot what they had been reminded of, We opened to them the gates of every [good] thing until, when they rejoiced in what they had been given, We seized them suddenly, and at once they were in despair. (44)

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So the people who did wrong were eliminated. And praise be to God, Lord of the worlds. (45)

Say, "Have you considered: if Allah took away your hearing and your sight and set a seal upon your hearts, what god other than Allah could bring it to you? See how We diversify the signs, yet they turn away." (46)

Say, "Have you considered if the punishment of Allah should come upon you suddenly or openly, would anyone be destroyed except the wrongdoing people?" (47)

We do not send the messengers except as bringers of good tidings and warners. So whoever believes and does righteous deeds - there will be

no fear concerning them, nor will they grieve.
(48)

And those who deny Our signs will be touched by
the punishment for what they used to commit.
(49)

Say, "I do not tell you that I have the treasures of
Allah, nor do I know the unseen, nor do I tell you
that I am an angel. I only follow what is revealed
to me." Say, "Are the blind and the seeing equal?
Then will you not reflect?" (50)

And warn with it those who fear that they will be
gathered before their Lord - they will have
besides Him no protector or intercessor - that
they may become righteous. (51)

And do not repel those who call upon their Lord
morning and evening, seeking His countenance.
There is nothing upon you to account for them,
nor is there anything upon you to account for
them. So you should repel them and thus be
among the wrongdoers. (52)

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And thus We have tried some of them by means
of others that they may say, "Are these the ones
upon whom Allah has bestowed favor from
among us?" Is not Allah most knowing of the
grateful? (53)

And when those who believe in Our verses come
to you, say, "Peace be upon you. Your Lord has

decreed upon Himself mercy. That whoever among you does evil in ignorance and then repents after that and corrects himself - then indeed, He is Forgiving and Merciful." (54)

And thus We explain the verses in detail, so that the path of the criminals may be made clear (55)

Say, "Indeed, I have been forbidden to worship those you invoke besides God." Say, "I will not follow your inclinations. I would have gone astray then, and I would not be of the [rightly] guided." (56)

Say, "Indeed, I am upon clear evidence from my Lord, and you deny it. I do not have that for which you are hastening. The judgment belongs only to God. He relates the truth, and He is the best of judges." (57)

Say, "If I had what you are hastening, the matter would have been decided between me and you. And God is most knowing of the wrongdoers." (58)

And with Him are the keys of the unseen. None knows them except Him. And He knows what is on the land and sea. Not a leaf falls but that He knows it. And there is no grain within the darkneses of the earth and no moist or dry [thing] but that it is [written] in a clear register. (59)

And it is He who takes your souls by night and knows what you have committed by day. Then He resurrects you therein that a specified term may be fulfilled. Then to Him is your return. Then He will inform you of what you used to do. (60)

And He is the Prevailing over His servants. And He sends over you guardians until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties]. (61)

Then they will be returned to God, their true Master. Unquestionably, His is the judgment, and He is the swiftest of reckoners. (62)

Say, "Who saves you from the darkneses of the land and the sea? You call upon Him humbly and secretly, 'If He saves us from this, we will surely be among the grateful.'" (63)

Say, "God will save you from it and from every distress, and then you will associate others with Him." (64)

Say, "He is able to send upon you a punishment from above you or from beneath your feet or to divide you into sects and make you taste some of the violence of others. See how We explain the verses that perhaps they will understand." (65)

And your people denied it, although it is the truth. Say, "I am not a guardian over you." (66)

For every news there is a time limit, and you will come to know. (67)

And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they engage in another conversation. And if Satan should cause you to forget, then do not remain after the remembrance with the wrongdoing people. (68)

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And there is nothing upon those who fear God regarding their account, but [it is] a reminder that perhaps they will fear God. (69)

And leave those who take their religion as play and amusement and are deluded by the worldly life, and remind by it that no soul should be destroyed for what it has earned. It will have no protector or intercessor besides Allah. And if it should offer every kind of compensation, nothing would be taken from it. Those are the ones who will be destroyed for what they have earned. For them is a drink of scalding water and a painful punishment for what they used to disbelieve. (70)

Say, "Shall we invoke besides God that which neither benefits us nor harms us, and be turned back on our heels after God has guided us? Like one whom the devils have led astray in the land, bewildered, having companions who invite him to guidance, [saying], 'Come to us.' Say, 'Indeed, the guidance of God - that is the [only] guidance, and we have been commanded to submit to the Lord of the worlds.'" (71)

And establish prayer and fear Him, and it is He to whom you will be gathered. (72)

And it is He who created the heavens and the earth in truth. And the Day He will say, "Be," and it is. His word is the truth, and His is the dominion on the Day the Trumpet is blown. He is the Knower of the unseen and the witnessed. And He is the Wise, the Acquainted. (73)

p. 136

□ And when Abraham said to his father Azar, "Do you take idols as gods? Indeed, I see you and your people in manifest error." (74)

And thus did We show Abraham the kingdom of the heavens and the earth that he might be among the certain (75)

And when the night covered him, he saw a star. He said, "This is my Lord." But when it set, he said, "I do not like those that set." (76)

So when he saw the moon rising, he said, "This is my Lord." But when it set, he said, "If my Lord does not guide me, I will surely be among the people gone astray." (77)

So when he saw the sun rising, he said, "This is my Lord; this is greater." But when it set, he said, "O my people, indeed I am disassociated from what you associate with Him." (78)

Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with God. (79)

And his people argued with him. He said, "Do you argue with me about Allah while He has guided me? And I do not fear what you associate with Him, unless my Lord should will a thing. My Lord encompasses all things in knowledge. Then will you not remember?" (80)

How can I fear what you associate with Him while you do not fear that you have associated with Allah that for which He has not sent down to you any authority? Then which of the two parties has more right to security, if you should know? (81)

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Those who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided. (82)

And that is Our argument which We gave to Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing. (83)

And We gave him Isaac and Jacob, all of them We guided, and Noah We guided before, and among his descendants were David, Solomon, Job, Joseph, Moses, and Aaron. And thus do We reward the doers of good. (84)

And Zachariah, John, Jesus, and Elias, all of them were among the righteous. (85)

And Ishmael, and Elisha, and Jonah, and Lot, and all of them We preferred over the worlds. (86)

And from their fathers and their descendants and their brothers - and We chose them and guided them to a straight path. (87)

That is the guidance of God by which He guides whom He wills of His servants. And if they had associated others with Him, all that they used to do would have been in vain. (88)

Those are the ones to whom We gave the Scripture, wisdom, and prophethood. But if these disbelieve in it, then We have entrusted it to a people who are not disbelievers in it. (89)

Those are the ones whom Allah has guided, so follow their guidance. Say, "I do not ask of you for this any payment. It is only a reminder to the worlds." (90)

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And they did not appraise God with His true appraisal when they said, "God has not sent down anything to any human being." Say, "Who sent down the Book which Moses brought, a light and a guidance for mankind? You make it into sheets, revealing some and concealing much, and you have been taught that which you did not

know, you and your fathers." Say, "God." Then leave them in their confusion to play. (91)

And this is a blessed Book which We have sent down, confirming what was before it, and that you may warn the Mother of Towns and those around it. And those who believe in the Hereafter believe in it, and they maintain their prayers. (92)

And who is more unjust than he who invents a lie about Allah or says, "It has been revealed to me," while nothing has been revealed to him; and he who says, "I will send down the like of what Allah has sent down." And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels are stretching out their hands, [saying], "Deliverect your souls!" Today you will be recompensed with the punishment of humiliation for what you used to say about Allah other than the truth. And you were arrogant toward His signs (93)

And you have certainly come to Us individually, just as We created you the first time, and you have left behind you what We bestowed upon you. And We do not see with you your intercessors whom you claimed to be partners among you. Indeed, the bond between you has been severed, and what you used to claim has departed from you. (94)

Indeed, Allah is the Cleaver of the seed and the date stone. He brings the living out of the dead and brings the dead out of the living. That is Allah, so how are you deluded? (95)

He is the Cleaver of the dawn, and He has made the night for rest and the sun and the moon for reckoning. That is the determination of the Exalted in Might, the Knowing. (96)

And it is He who made for you the stars that you may be guided by them in the darkneses of the land and the sea. We have detailed the signs for a people who know. (97)

And it is He who created you from one soul. Then there is a place of settlement and a place of storage. We have detailed the verses for a people who understand. (98)

And it is He who sends down water from the sky, and We produce thereby vegetation of all kinds, and We produce from it green vegetation from which We produce densely packed grain. And from the palm trees, from their spathes, come clusters hanging low, and gardens of grapevines and olives and pomegranates, similar yet dissimilar. Look at their fruit when it bears fruit and ripens. Indeed in that are signs for a people who practice righteousness. They believe (99)

And they have attributed to Allah partners - the jinn - although He created them, and they have fabricated for Him sons and daughters without

knowledge. Glory be to Him, and He is far above what they describe. (100)

Originator of the heavens and the earth. How could He have a son while He has no wife? And He created all things, and He is Knowing of all things. (101)

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That is God, your Lord. There is no god but He, the Creator of all things, so worship Him. And He is Disposer of all things. (102)

No vision can grasp Him, but He grasps all vision. He is the Subtle, the Acquainted. (103)

There have come to you insights from your Lord. So whoever sees does so for his own soul, and whoever is blind does so to his own detriment. And I am not a guardian over you. (104)

And thus do We explain the signs so that they may say, "You have studied," and that We may make it clear to a people who know. (105)

Follow what has been revealed to you from your Lord. There is no god but He. And turn away from the polytheists. (106)

And if God had willed, they would not have associated others with Him. And We have not made you a guardian over them, nor are you a disposer of affairs over them. (107)

And do not insult those they invoke other than God, lest they insult God in enmity without knowledge. Thus have We made pleasing to every nation their deeds. Then to their Lord is their return, and He will inform them about what they used to do. (108)

And they swear by God their most solemn oaths that if a sign came to them, they would believe in it. Say, "The signs are only with God, and what makes you perceive that when it comes, they will not believe?" (109)

And We will turn away their hearts and their eyes just as they did not believe in it the first time, and We will leave them in their transgression wandering blindly. (110)

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□ And even if We had sent down to them the angels and the dead had spoken to them and We had gathered together before them all things in plain sight, they would not believe unless Allah willed, but most of them are ignorant. (111)

And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring one another with adorned speech to deceive. And if your Lord had willed, they would not have done it. So leave them and that which they invent. (112)

And that the hearts of those who do not believe in the Hereafter may listen to it and be satisfied

with it and commit what they are committing. (113)

Should I then seek other than God as a judge, while it is He who has sent down to you the Book in detail? And those to whom We gave the Scripture know that it is sent down from your Lord in truth. So never be among the doubters. (114)

And the word of your Lord has been fulfilled in truth and justice. None can change His words, and He is the Hearing, the Knowing. (115)

And if you obey most of those on the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying. (116)

Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the [rightly] guided. (117)

So eat of that upon which the name of God has been mentioned, if you are believers in His verses. (118)

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And what is the matter with you that you do not eat of that upon which the name of God has been mentioned while He has already detailed to you what He has forbidden to you, except under compulsion? And indeed, many are led astray by

their desires without knowledge. Indeed, your Lord is most knowing of the transgressors. (119)

And leave the outward and inward sin. Indeed, those who commit sin will be recompensed for what they used to commit. (120)

And do not eat of that upon which the name of God has not been mentioned, for indeed, it is grave disobedience. And indeed, the devils inspire their allies to dispute with you. And if you obey them, indeed, you are polytheists. (121)

Or is he who was dead and We gave him life and made for him a light by which he walks among the people like one whose example is in darkness from which he can never emerge? Thus is made attractive to the disbelievers what they used to do. (122)

And thus We have placed in every city its greatest criminals to plot therein. But they plot not except against themselves, and they perceive [it] not. (123)

And when a sign comes to them, they say, "We will not believe until we are given the like of that which was given to the messengers of Allah." Allah knows best with whom to place His message. Those who commit crimes will be afflicted with humiliation in the sight of Allah and a severe punishment for what they used to plot. (124)

So whomever Allah wills to guide, He expands his breast to [contain] Islam. And whomever He wills to misguide, He makes his breast tight and constricted as if he were climbing up into the sky. Thus does Allah place defilement upon those who do not believe. (125)

And this is the straight path of your Lord. We have detailed the verses for a people who remember. (126)

□ For them is the home of peace with their Lord, and He is their Protector for what they used to do. (127)

And the Day He will gather them all together, [it will be said], "O company of jinn, you have taken much from mankind." And their allies among mankind will say, "Our Lord, some of us enjoyed the company of others, and we have reached our term which You appointed for us." He will say, "The Fire is your residence, wherein you will abide eternally, except for what Allah wills. Indeed, your Lord is Wise and Knowing." (128)

And thus We let some wrongdoers have power over others because of what they used to earn. (129)

O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours? They will say, "We bear witness against ourselves," and the worldly

life deluded them, and they will bear witness against themselves that they were disbelievers. (130)

That is because your Lord would not destroy the cities unjustly while their people were unaware. (131)

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And for each are degrees according to what they have done, and your Lord is not unaware of what they do. (132)

And your Lord is the Rich, the Possessor of Mercy. If He wills, He can take you away and replace you with whomever He wills, just as He produced you from the descendants of another people. (133)

Indeed, what you are promised is coming, and you will not cause failure. (134)

Say, "O my people, work according to your position. Indeed, I am working. And you will soon know who will have the best outcome in the home. Indeed, the wrongdoers will not succeed." (135)

And they have assigned to God a portion of what He created of crops and livestock, and they say, "This is for God," according to their claim, and "this is for our associates." But what was for their associates does not reach God, and what was for

God reaches their associates. Evil is that which they judge. (136)

And thus their partners have made attractive to many of the polytheists the killing of their children in order to destroy them and to confuse them about their religion. And if God had willed, they would not have done it. So leave them and what they invent. (137)

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And they said, "These are livestock and crops restricted. None may eat them except whom we will," according to their claim. And there are livestock whose backs have been forbidden, and livestock over which they do not mention the name of God, inventing a lie against Him. He will recompense them for what they used to invent. (138)

And they said, "What is in the bellies of these livestock is exclusively for our males and forbidden to our wives. But if it is dead, then they are partners in it." He will recompense them for their description. Indeed, He is Wise and Knowing. (139)

Those who kill their children foolishly without knowledge and forbid what Allah has provided for them, inventing a lie against Allah, have certainly lost. They have gone astray, and they were not [rightly] guided. (140)

And it is He who produced gardens trellised and untrellised, and palm trees and crops of varying food, and olives and pomegranates, some similar yet some dissimilar. Eat of its fruit when it bears fruit and give its due on the day of its harvest, and do not be excessive. Indeed, He does not like the transgressors. (141)

And among the grazing livestock are burdens and furnishings. Eat of what Allah has provided for you and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy. (142)

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Eight pairs: two of the sheep, and two of the goats. Say, "Is it the two males He has forbidden, or the two females, or what the wombs of the two females contain? Inform me with knowledge, if you should be truthful." (143)

And of the camels, two, and of the cattle, two. Say, "Is it the two males He has forbidden, or the two females, or what the wombs of the two females contain, or were you witnesses when Allah enjoined this upon you?" Then who is more unjust than he who invents a lie about Allah to mislead people without knowledge? Indeed, Allah does not guide the wrongdoing people. (144)

Say, "I do not find within what has been revealed to me anything forbidden to one who would eat it unless it be a dead animal, or blood poured forth, or the flesh of swine - for indeed, it is impure - or

an abomination dedicated to other than God. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limits] - then indeed, your Lord is Forgiving and Merciful." (145)

And We forbade the Jews all animals with claws, and of the cattle and sheep We forbade them their fat, except what adhered to their backs or the entrails or what was mixed with a bone. That is how We recompensed them for their transgression, and indeed, We are truthful. (146)

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But if they deny you, then say, "Your Lord is the possessor of vast mercy, and His punishment cannot be averted from the criminal people." (147)

Those who associate others with God will say, "If God had willed, we would not have associated [others], nor would our fathers, nor would we have forbidden anything." Thus did those before them deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but guessing." (148)

Say, "Then God's is the conclusive argument. If He willed, He could have guided you all." (149)

Say, "Bring your witnesses who testify that God has forbidden this. But if they testify, do not testify with them. And do not follow the inclinations of those who deny Our verses and

those who do not believe in the Hereafter and who equate others with their Lord." (150)

□ Say, "Come, I will recite to you what your Lord has prohibited to you: [This is] that you not associate anything with Him, and to parents, good treatment, and do not kill your children for fear of poverty. We provide for you and for them. And do not approach immoralities - what is apparent of them and what is secret. And do not kill the soul which Allah has forbidden, except by right. That is what He has enjoined upon you." By it you may understand (151)

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And do not approach the property of an orphan, except in a way that is best, until he reaches maturity. And give full measure and weight in justice. We do not charge a soul except [with that within] its capacity. And when you say, [to Allah], be just, even if it concerns a relative. And fulfill the covenant of Allah. This He has enjoined upon you that you may be reminded. (152)

And that this is My straight path, so follow it, and do not follow [other] paths, for they will separate you from His path. This He has enjoined upon you that you may become righteous. (153)

Then We gave Moses the Scripture, a completion for him who does good, and a detailed explanation of all things, and a guidance and

mercy that they might believe in the meeting with their Lord. (154)

And this is a blessed Book which We have sent down, so follow it and fear Allah that you may receive mercy. (155)

That you should not say, "The Book was only sent down to two groups before us, and we were unaware of their study." (156)

Or you say, "If only the Scripture had been sent down to us, we would have been better guided than they." But there has already come to you clear evidence from your Lord and guidance and mercy. So who is more unjust than he who denies the verses of Allah and turns away from them? We will recompense those who turn away from Our verses with the worst of punishment for what they used to turn away. (157)

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Do they await anything but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come? On the Day some of the signs of your Lord come, no soul will benefit from its faith if it did not believe before or earned through its faith any good. Say, "Wait; indeed, we are waiting." (158)

Indeed, those who have divided their religion and become sects - you are not of them in anything.

Their affair is only with Allah. Then He will inform them about what they used to do. (159)

Whoever brings a good deed will have ten times the like thereof, and whoever brings an evil deed will not be recompensed except the like thereof, and they will not be wronged. (160)

Say, "Indeed, my Lord has guided me to a straight path, a right religion, the religion of Abraham, the upright. And he was not of the polytheists." (161)

Say, "Indeed, my prayer, my sacrifice, my life, and my death are for God, Lord of the worlds." (162)

He has no partner, and this I have been commanded, and I am the first of the Muslims. (163)

Say, "Should I seek a lord other than God, while He is the Lord of all things?" And no soul earns except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about that over which you used to differ. (164)

And it is He who has made you successors upon the earth and has raised some of you above others in degrees that He may test you through what He has given you. Indeed, your Lord is swift in penalty, and indeed, He is Forgiving and Merciful. (165)

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7 - Surah Al-A'raf

In the Name of God, the Most Gracious, the Most Merciful. Al-Muslim (1)

A Book revealed to you, so let there not be in your breast any discomfort from it, that you may warn thereby and as a reminder to the believers. (2)

Follow what has been revealed to you from your Lord, and do not follow other protectors besides Him. Little do you remember. (3)

And how many a town have We destroyed, and Our punishment came upon it by night, or while they were asleep? (4)

So their only prayer when Our punishment came to them was that they said, "Indeed, we were wrongdoers." (5)

So We will certainly question those to whom it was sent, and We will certainly question the Messengers (6)

So We will narrate to them with knowledge, and We were not absent. (7)

And the weighing on that Day will be the truth. So those whose scales are heavy - it is those who will be the successful. (8)

And those whose scales are light - those are the ones who will lose themselves because they used to wrong Our verses. (9)

And We have established you upon the earth and made for you therein means of livelihood. Little are you grateful. (10)

And We certainly created you, then We formed you, then We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblis. He was not among those who prostrated. (11)

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He said, "What prevented you from prostrating when I commanded you?" He said, "I am better than him. You created me from fire and created him from clay." (12)

He said, "Then get down from it, for it is not for you to be arrogant therein, so get out. Indeed, you are among the debased." (13)

He said, "Respite me until the Day they are resurrected." (14)

He said, "Indeed, you are among those given respite." (15)

He said, "Because You have put me in error, I will surely lie in wait for them on Your straight path." (16)

Then I will come to them from before them and from behind them and on their right and on their

left, and you will not find most of them grateful.
(17)

He said, "Get out of it, disgraced and banished. Whoever of them follows you - I will surely fill Hell with you, all of you." (18)

And O Adam, dwell, you and your wife, in Paradise and eat from wherever you will, but do not approach this tree, lest you be among the wrongdoers. (19)

Then Satan whispered to them that he might make manifest to them that which was concealed from them of their private parts, and he said, "Your Lord did not forbid you from this tree except that you should become angels or become of the immortals." (20)

And he swore to them, "Indeed, I am to you among the sincere advisers." (21)

So he led them astray by deception. But when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?" (22)

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They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have

mercy upon us, we will surely be among the losers.” (23)

He said, “Go down, some of you enemies to others. And you will have upon the earth a place of settlement and provision for a time.” (24)

He said, “Therein you will live, and therein you will die, and from it you will be brought forth.” (25)

O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember. (26)

O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe. (27)

And when they commit an immorality, they say, “We found our fathers doing it, and God has commanded us to do it.” Say, “Indeed, God does not command immorality. Do you say about God that which you do not know?” (28)

Say, “My Lord has commanded justice. So direct your faces toward every masjid and call upon Him, devoting to Him your religion sincerely. Just as He originated you, you will return.” (29)

A party He guided, and a party upon whom error is due. Indeed, they have taken the devils as allies instead of God and think that they are guided. (30)

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O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He does not like those who commit excess. (31)

Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good things of provision?" Say, "They are for those who believe during worldly life and exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know. (32)

Say, "My Lord has only forbidden immoralities - what is apparent of them and what is secret - and sin and oppression without right, and that you associate with God that for which He has not sent down authority, and that you say about God that which you do not know." (33)

And for every nation is a term appointed; and when their term comes, they will not delay it an hour, nor will they advance it. (34)

O children of Adam, if there come to you messengers from among you relating to you My verses, then whoever fears Allah and does

righteous deeds - there will be no fear concerning them, nor will they grieve. (35)

And those who deny Our signs and are arrogant toward them - those are the companions of the Fire; they will abide therein eternally. (36)

So who is more unjust than he who invents a lie against Allah or denies His verses? Those will receive their portion of the Book until, when Our messengers come to them, taking their souls, they say, "Where are those you used to invoke besides Allah?" They say, "They have gone astray from us," and they testify against themselves that they were disbelievers. (37)

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He said, "Enter among nations that have passed on before you of jinn and mankind into the Fire. Every time a nation enters, it curses its sister until, when they all overtake therein, the last of them will say to the first of them, "Our Lord, these misled us, so give them a double punishment in the Fire." He will say, "For each is double, but you do not know." (38)

And the first of them will say to the last of them, "You had no superiority over us, so taste the punishment for what you used to earn." (39)

Indeed, those who deny Our signs and are arrogant toward them - the gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of

a needle. And thus do We recompense the criminals. (40)

They will have beds of Hell, and above them are coverings. And thus do We recompense the wrongdoers. (41)

And those who have believed and done righteous deeds - We charge no soul except [with that within] its capacity. Those are the companions of Paradise; they will abide therein eternally. (42)

And We will remove from their breasts any sense of injury, and rivers will flow beneath them, and they will say, "Praise be to God, who has guided us to this, and we would never have been guided had God not guided us. The messengers of our Lord have certainly come with the truth." And it will be proclaimed to them, "This is Paradise, which you have been made to inherit for what you used to do." (43)

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And the companions of Paradise will call out to the companions of the Fire, "We have certainly found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes." Then a crier will proclaim among them, "The curse of God is upon the wrongdoers." (44)

Those who avert [people] from the way of Allah and seek to make it crooked, and they, in the Hereafter, are disbelievers. (45)

And between them is a barrier, and on the heights are men who recognize everyone by their mark. And they will call to the companions of Paradise, "Peace be upon you." They have not entered it, while they are still hoping. (46)

And when their eyes are turned toward the companions of the Fire, they will say, "Our Lord, do not place us with the wrongdoing people." (47)

And the companions of the heights will call out to men whom they recognize by their mark. They will say, "Your gathering did not avail you, nor was it that you were arrogant." (48)

Are these the ones about whom you swore that Allah would not bestow mercy upon them? Enter Paradise; there will be no fear concerning you, nor will you grieve. (49)

And the companions of the Fire will call out to the companions of Paradise, "Pour upon us some water or from whatever Allah has provided you." They will say, "Indeed, Allah has forbidden them both to the disbelievers." (50)

Those who have taken their religion as diversion and amusement and whom the worldly life has deluded. So today We will forget them as they forgot the meeting of this Day of theirs and they used not to deny Our verses. (51)

And We have certainly brought them a Book which We detailed with knowledge, as guidance and mercy for a people who believe. (52)

Do they await anything but its interpretation? On the Day its interpretation comes, those who had forgotten it before will say, "The messengers of our Lord had already come with the truth, so are there any intercessors for us who could intercede for us, or should we be sent back and do other than what we were doing?" They have certainly lost themselves, and what they were inventing has departed from them. (53)

Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself on the Throne. He covers the night with the day, which pursues it rapidly. And the sun, the moon, and the stars are subjected by His command. Unquestionably, His is the creation and the command. Blessed be Allah, Lord of the worlds. (54)

Call upon your Lord humbly and privately. Indeed, He does not like transgressors. (55)

And do not cause corruption on the earth after its reformation, and invoke Him in fear and hope. Indeed, the mercy of Allah is near to the doers of good. (56)

And it is He who sends the winds as good tidings before His mercy, until, when they carry heavy clouds, We drive them to a dead land and send

down water thereby and bring forth thereby all kinds of fruits. Thus do We bring forth the dead that you may remember. (57)

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And the good land - its vegetation emerges by permission of its Lord, but that which is bad - nothing emerges except with difficulty. Thus do We diversify the signs for a people who are grateful. (58)

Indeed, We sent Noah to his people, and he said, "O my people, worship God; you have no deity other than Him. Indeed, I fear for you the punishment of a terrible Day." (59)

The leaders of his people said, "Indeed, we see you in clear error." (60)

He said, "O my people, there is no error in me, but I am a messenger from the Lord of the worlds." (61)

I convey to you the messages of my Lord and advise you, and I know from God that which you do not know. (62)

Or do you wonder that there has come to you a message from your Lord through a man from among you to warn you and that you may fear God and that you may receive mercy? (63)

But they denied him, so We saved him and those with him in the ship, and We drowned those who

denied Our signs. Indeed, they were a blind people. (64)

And to Aad [We sent] their brother Hud. He said, "O my people, worship God; you have no deity other than Him. Will you not then fear Him?" (65)

The leaders of his people who disbelieved said, "Indeed, we see you in foolishness, and indeed, we think you are among the liars." (66)

He said, "O my people, there is no madness in me, but I am a messenger from the Lord of the worlds." (67)

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I convey to you the messages of my Lord, and I am to you a trustworthy adviser. (68)

Or do you wonder that there has come to you a message from your Lord through a man from among you to warn you? And remember when He made you successors after the people of Noah and increased you abundantly in creation. So remember the favors of Allah that you may be successful. (69)

They said, "Have you come to us so that we may worship God alone and abandon what our fathers used to worship? Then bring us what you promise us, if you should be of the truthful." (70)

He said, "Indeed, there has fallen upon you from your Lord wrath and punishment. Do you dispute

with me about names which you have named, you and your fathers, for which God has sent down no authority? Then wait; indeed, I am with you among those who wait." (71)

So We saved him and those with him by mercy from Us, and We eliminated the last of those who denied Our signs, and they were not believers. (72)

And to Thamud We sent their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. This is the she-camel of Allah, a sign for you, so leave her to graze in Allah's land and do not touch her with harm, lest a painful punishment seize you." (73)

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And remember when He made you successors after the 'Ad people and settled you in the land - you take for yourself palaces in its plains and carve out houses in the mountains. So remember the favors of Allah and do not commit abuse on the earth, spreading corruption. (74)

The eminent ones among his people who were arrogant said to those who were oppressed among them who believed, "Do you know that Salih is a messenger from his Lord?" They said, "Indeed, we are believers in that with which he has been sent." (75)

Those who were arrogant said, "Indeed, we disbelieve in that in which you have believed." (76)

So they hamstrung the she-camel and rebelled against the command of their Lord and said, "O Salih, bring us what you promise us, if you should be of the messengers." (77)

Then the earthquake seized them, and they lay prostrate in their homes. (78)

So he turned away from them and said, "O my people, I have certainly conveyed to you the message of my Lord and given you sincere advice, but you do not like sincere advisers." (79)

And Lot, when he said to his people, "Do you commit such immorality as no one before you has committed among the worlds?" (80)

Indeed, you approach men with desire instead of women. Rather, you are a transgressing people. (81)

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And the answer of his people was only that they said, "Drive them out of your city. Indeed, they are people who keep themselves pure." (82)

So We saved him and his family, except for his wife; she was among those who remained behind. (83)

And We rained down upon them a rain. Then see how was the end of the criminals. (84)

And to Madyan [We sent] their brother Shu`ayb. He said, "O my people, worship God; you have no deity other than Him. There has come to you clear evidence from your Lord. So give full measure and weight, and do not deprive people of their due, and do not cause corruption on the earth after its reformation. That is better for you, if you are believers." (85)

And do not sit on every path, threatening and averting from the way of Allah those who believe in Him and seeking to make it crooked. And remember when you were few and He increased you, and see how was the end of the corrupters. (86)

And if there is a party among you who believes in that with which I have been sent and a party who does not believe, then be patient until God judges between us, and He is the best of judges. (87)

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The eminent ones among his people who were arrogant said, "We will surely expel you, O Shu`ayb, and those who have believed with you from our city, or you must return to our religion." He said, "Even if we were averse?" (88)

We would have invented a lie against Allah if we returned to your religion after Allah has saved us

from it. And it is not for us to return to it except if Allah, our Lord, wills. Our Lord encompasses all things in knowledge. Upon Allah we have relied. Our Lord, judge between us and our people in truth, for You are the best of judges. (89)

And the eminent ones among his people who disbelieved said, "If you follow Shu`ayb, you will surely be losers." (90)

Then the earthquake seized them, and they lay prostrate in their homes. (91)

(92)

So he turned away from them and said, "O my people, I have indeed conveyed to you the messages of my Lord and given you sincere advice. So how can I grieve for a disbelieving people?" (93)

And We did not send to any city a prophet except that We seized its people with poverty and hardship that perhaps they would humble themselves. (94)

Then We replaced the evil with good until they pardoned and said, "Our fathers were touched by hardship and ease." But We seized them suddenly while they did not perceive. (95)

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And if only the people of the towns had believed and feared Allah, We would have opened upon

them blessings from the heaven and the earth, but they denied, so We seized them for what they used to earn. (96)

Do the people of the towns feel secure against Our punishment coming to them at night while they are asleep? (97)

Or do the people of the towns feel secure against Our punishment coming to them at noon while they are playing? (98)

Then do they feel secure against the plan of Allah? But no one feels secure from the plan of Allah except the losing people. (99)

Have not those who inherit the earth after its people been guided that if We willed, We could afflict them for their sins and seal their hearts so they do not hear? (100)

These are the towns - We relate to you some of their news. And indeed, their messengers came to them with clear proofs, but they were not to believe in what they had denied before. Thus does Allah set a seal upon the hearts of the disbelievers. (101)

And We did not find most of them to be true to their covenant, and indeed We found most of them to be wicked. (102)

Then after them We sent Moses with Our signs to Pharaoh and his chiefs, but they wronged them. So see how was the end of the corrupters. (103)

And Moses said, "O Pharaoh, indeed I am a messenger from the Lord of the worlds." (104)

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It is true that I do not say about God except the truth. I have come to you with clear evidence from your Lord, so send with me the Children of Israel. (105)

He said, "If you have brought a sign, then produce it, if you should be of the truthful." (106)

Then he threw down his staff, and behold, it was a serpent manifest. (107)

And he took out his hand, and behold, it was white to the onlookers (108)

The leaders of Pharaoh's people said, "This is indeed a learned magician." (109)

He wants to expel you from your land, so what do you command? (110)

They said, "Postpone him and his brother, and send gatherers to the cities." (111)

They will bring to you every knowledgeable magician (112)

And the magicians came to Pharaoh and said, "Surely we will have a reward if we are the victors." (113)

He said, "Yes, and indeed, you are among those brought near." (114)

They said, "O Moses, either you throw or we will be the ones to throw." (115)

He said, "Throw." So when they threw, they bewitched the eyes of the people and struck terror into them, and they produced a great magic. (116)

And We inspired Moses, "Throw down your staff," and at once it devoured what they were fabricating. (117)

Then the truth came to pass, and what they used to do became void. (118)

So they were defeated there and returned humiliated (119)

And the magicians fell down in prostration (120)

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They said, "We believe in the Lord of the worlds." (121)

Lord of Moses and Aaron (122)

Pharaoh said, "You believed in him before I gave you permission. Indeed, this is a plot you have plotted in the city to expel its people from it. So you will soon know." (123)

I will surely cut off your hands and your feet on opposite sides, then I will crucify you all (124)

They said, "Indeed, we will return to our Lord." (125)

And you do not blame us for anything except that we believed in the signs of our Lord when they came to us. Our Lord, pour out upon us patience and let us die as Muslims. (126)

And the eminent ones of Pharaoh's people said, "Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?" He said, "We will kill their sons and spare their women, and indeed, we are over them dominant." (127)

Moses said to his people, "Seek help through God and be patient. Indeed, the earth belongs to God. He causes to inherit it whomever He wills of His servants. And the [best] outcome is for the righteous." (128)

They said, "We were harmed before you came to us and after you came to us." He said, "Perhaps your Lord will destroy your enemy and make you successors in the land and see how you act." (129)

And We certainly seized the people of Pharaoh with years of famine and loss of fruits that perhaps they would be reminded. (130)

So when good comes to them, they say, "This is ours," but if evil befalls them, they ascribe evil omens to Moses and those with him. Unquestionably, their evil omens are only with Allah, but most of them do not know. (131)

And they said, "Whatever sign you bring us to bewitch us with, we will not believe you." (132)

So We sent upon them the flood, locusts, lice, frogs, and blood as distinct signs, but they were arrogant and were a criminal people. (133)

And when the punishment fell upon them, they said, "O Moses, call upon your Lord for us according to what He has promised you. If you remove this punishment from us, we will surely believe in you, and we will surely send with you the Children of Israel." (134)

So when We removed the punishment from them for a term they were to reach, at once they broke their promise. (135)

So We took retribution from them and drowned them in the sea because they denied Our signs and were heedless of them. (136)

And We caused the people who were oppressed to inherit the eastern and western regions of the earth which We had blessed, and the good word of your Lord was fulfilled upon the Children of Israel because of their patience. And We destroyed what Pharaoh and his people were making and what they were building. (137)

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And We took the Children of Israel across the sea, and they came upon a people who were devoted to their idols. They said, "O Moses, make for us a god as they have gods." He said, "Indeed, you are a people behaving ignorantly." (138)

Indeed, what they are in will perish, and what they used to do will be in vain. (139)

He said, "Should I seek for you a god other than God, while He has favored you over the worlds?" (140)

And when We saved you from the people of Pharaoh, who were afflicting you with the worst of torment, killing your sons and sparing your women. And in that was a great trial from your Lord. (141)

And We appointed for Moses thirty nights and completed them with ten, so the term of his Lord was completed as forty nights. And Moses said to his brother Aaron, "Take my place among my people and do right, and do not follow the way of the corrupters." (142)

And when Moses came to Our appointed time and his Lord spoke to him, he said, "My Lord, show me [the things] so I may look at You." He said, "You will not see Me, but look at the mountain; if it should remain in its place, then you will see Me." But when his Lord appeared to the mountain, He rendered it level, and Moses

fell unconscious. But when he regained consciousness, he said, "Exalted are You! I repent to You, and I am the first of the believers." (143)

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He said, "O Moses, indeed I have chosen you over mankind with My messages and with My speech, so take what I have given you and be among the grateful." (144)

And We wrote for him on the tablets of all things an admonition and a detailed explanation of all things, so take it with strength and command your people to take the best of it. I will show you the home of the wicked. (145)

I will turn away from My signs those who are arrogant upon the earth without right. And if they see every sign, they will not believe in it. And if they see the path of right guidance, they will not take it as a way. And if they see the path of error, they will take it as a way. That is because they denied Our signs and were heedless of them. (146)

And those who deny Our signs and the meeting of the Hereafter - their deeds have become worthless. Will they be recompensed except for what they used to do? (147)

And the people of Moses took after him, from their ornaments, a calf, a body that lowed. Did they not see that it did not speak to them, nor

did it guide them to a way? They took it, and they were wrongdoers. (148)

And when it fell into their hands and they saw that they had gone astray, they said, "If our Lord does not have mercy upon us and forgive us, we will surely be among the losers." (149)

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And when Moses returned to his people, angry and grieved, he said, "Evil is that which you have done to me after me! Did you hasten the command of your Lord?" And he threw down the tablets and seized his brother by the head, dragging him toward him. He said, "O son of my mother, indeed the people oppressed me and were about to kill me, so do not let my enemies rejoice over me and do not place me with the wrongdoing people." (150)

He said, "My Lord, forgive me and my brother and admit us into Your mercy, for You are the Most Merciful of the merciful." (151)

Indeed, those who took the calf will be overtaken by wrath from their Lord and humiliation in the life of this world. And thus do We recompense the innovators. (152)

And those who have done evil deeds and then repented after them and believed - indeed, your Lord, thereafter, is Forgiving and Merciful. (153)

And when Moses' anger subsided, he took up the tablets, and in their inscription was guidance and mercy for those who fear their Lord. (154)

And Moses chose from his people seventy men for Our appointed time. But when the earthquake seized them, he said, "My Lord, if You had willed, You could have destroyed them and me before. Will You destroy us for what the fools among us have done? It is only Your trial by which You mislead whom You will and guide whom You will. You are our Protector, so forgive us and have mercy upon us, and You are the best of forgivers." (155)

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And decree for us in this world [that which is] good and in the Hereafter. Indeed, we have been guided to You. He said, "My punishment - I afflict with it whom I will, but My mercy encompasses all things. So I will decree it for those who fear Me and give zakah and those who believe in Our verses." (156)

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel. He enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the bad and relieves them of their burden and the shackles which were upon them. So those who believe in him, honor him, and support him - And they followed the

light which was sent down with him. Those are the successful ones. (157)

Say, "O mankind, indeed I am the Messenger of God to you all, to whom belongs the dominion of the heavens and the earth. There is no god except Him; He gives life and causes death. So believe in God and His Messenger, the unlettered prophet, who believes in God and His words, and follow him that you may be guided." (158)

And among the people of Moses is a nation who guide with the truth and dispense justice thereby. (159)

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And We divided them into twelve tribes, nations. And We inspired Moses when his people asked him for water, "Strike the stone with your staff." Then twelve springs gushed forth from it. Every people knew their drinking place. And We shaded them with clouds and sent down upon them manna and quails. "Eat from the good things We have provided for you." They wronged us, but they were wronging themselves. (160)

And when it was said to them, "Dwell in this town and eat from it as you wish and say, 'Forgive us,' and enter the gate in prostration. We will forgive you your sins. We will increase the doers of good." (161)

But those among them who did wrong substituted another word for it, so We sent upon

them a punishment from the sky because they were wronging. (162)

And ask them about the town that was by the sea, when they transgressed the Sabbath, when their fish came to them on their Sabbath day, openly, but on the day when they did not observe the Sabbath, they did not come to them. Thus did We test them for what they used to do. (163)

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And when a group among them said, "Why do you preach to a people whom God is about to destroy or punish with a severe punishment?" They said, "An excuse before your Lord, and perhaps they will fear God." (164)

So when they forgot what they had been reminded of, We saved those who had forbidden evil, and We seized those who did wrong with a wretched punishment for what they used to commit. (165)

But when they transgressed that which they were forbidden, We said to them, "Be apes, despised." (166)

And when your Lord proclaimed that He would surely send against them until the Day of Resurrection those who would afflict them with the worst of punishment. Indeed, your Lord is swift in penalty, and indeed, He is Forgiving and Merciful. (167)

And We divided them into nations on the earth. Among them were the righteous and others less than that. And We tested them with good and bad that perhaps they would return. (168)

Then there came after them an generation who inherited the Scripture, taking the goods of this world and saying, "We will be forgiven," but if a similar goods came to them, they would take them. Was not the covenant of the Scripture taken from them that they would not say about Allah except the truth? And they studied what was in it. And the home of the Hereafter is better for those who fear Allah. Then will you not reason? (169)

And those who hold fast to the Book and establish prayer - never will We allow to be lost the reward of the reformers. (170)

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And when We lifted the mountain above them as if it were a canopy, and they thought that it would fall upon them, [saying], "Take what We have given you with strength and remember what is in it that you may become righteous." (171)

And remember when your Lord took from the children of Adam, from their loins, their descendants and made them testify of themselves, [saying], "Am I not your Lord?" They said, "Yes, we testify," lest you should say on the

Day of Resurrection, "Indeed, we were of this unaware." (172)

Or you say, "Our fathers associated others with God before, and we were descendants after them." Then will You destroy us for what the falsifiers have done? (173)

And thus do We explain the verses in detail that perhaps they will return. (174)

And recite to them the news of the one to whom We gave Our signs, but he slipped out of them. So Satan pursued him, and he became of the deviators. (175)

And if We had willed, We could have raised him thereby, but he clung to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him alone, he still pants. That is the example of the people who deny Our verses. So relate the stories that perhaps they will give thought. (176)

An evil example is the people who deny Our signs and wrong themselves. (177)

He whom Allah guides is the one who is guided, and he whom He sends astray - it is those who are the losers. (178)

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And We have certainly created for Hell many of the jinn and mankind. They have hearts with

which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is those who are the heedless. (179)

To God belong the best names, so invoke Him by them. And leave those who deviate concerning His names. They will be recompensed for what they used to do. (180)

And among those We created is a nation who guides with the truth and dispenses justice thereby. (181)

And those who deny Our signs - We will gradually lead them on from where they do not know. (182)

And I will grant them respite. Indeed, My plan is firm. (183)

Have they not considered? Their companion is not possessed by madness. He is only a clear warner. (184)

Have they not considered the kingdom of the heavens and the earth and all that Allah has created and that perhaps their term has drawn near? Then in what statement after that will they believe? (185)

He whom Allah sends astray - for him there is no guide, and He leaves them wandering blindly in their transgression. (186)

They ask you about the Hour: when will it come to pass? Say, "The knowledge thereof is only with my Lord. None can reveal its time except Him. It is heavy in the heavens and the earth. It will not come upon you except suddenly." They ask you as if you were well-versed in it. Say, "The knowledge thereof is only with Allah, but most of the people do not know." (187)

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Say, "I do not possess for myself any benefit or harm except what Allah wills. And if I knew the unseen, I could have increased in good, and no harm would have touched me. I am only a warner and a bringer of good tidings to a people who believe." (188)

□ It is He who created you from one soul and created from it its mate that he might dwell in security with her. But when He covered her, she conceived a light burden and passed about with it. But when she became heavy, they both cried out to God, their Lord, "If You should give us a good [child], we will surely be among the grateful." (189)

But when He gave them a righteous child, they ascribed to Him partners in what He had given them. So exalted is God above what they associate with Him. (190)

Do they associate with Him that which creates nothing, while they themselves are created? (191)

And they cannot help them, nor can they help themselves. (192)

And if you invite them to guidance, they will not follow you. It is all the same for you whether you invite them or are silent. (193)

Indeed, those you invoke besides God are servants like you, so invoke them and let them respond to you, if you should be truthful. (194)

Do they have legs with which they walk, or do they have hands with which they strike, or do they have eyes with which they see, or do they have ears with which they hear? Say, "Call upon your partners, then plot against me, but you will not be given respite." (195)

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Indeed, my ally is Allah, who has sent down the Book, and He is the ally of the righteous. (196)

And those whom you call upon besides Him cannot help you, nor can they help themselves. (197)

And if you invite them to guidance, they do not hear, and you will see them looking at you while they do not see. (198)

Take what is easy, enjoin what is right, and turn away from the ignorant. (199)

But if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing. (200)

Indeed, those who fear God - when an impulse touches them from Satan, they remember [Allah] and at once they have insight. (201)

And their brothers prolong them in error, then they do not stop. (202)

And when you do not bring them a sign, they say, "Why did you not choose it?" Say, "I only follow what is revealed to me from my Lord. These are insights from your Lord and guidance and mercy for a people who believe." (203)

And when the Qur'an is recited, listen to it and be silent that you may receive mercy. (204)

And remember your Lord within yourself in humility and fear and without being too loud in speech, in the mornings and the evenings, and do not be among the heedless. (205)

Indeed, those who are with your Lord are not too proud to worship Him, and they exalt Him and to Him they prostrate. (206)

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8 - Surah Al-Anfal

In the name of God, the Most Gracious, the Most Merciful. They ask you about the spoils of war. Say, "The spoils of war belong to God and the Messenger. So fear God and amend that which is between you, and obey God and His Messenger, if you are believers." (1)

The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases their faith; and upon their Lord they rely. (2)

Those who establish prayer and spend from what We have provided them. (3)

Those are the true believers. They will have degrees with their Lord and forgiveness and noble provision. (4)

As your Lord brought you out from your home in truth, and indeed, a party of the believers were averse (5)

They dispute with you about the truth after it has become clear, as if they were being driven toward death while they look on. (6)

And when God promised you that one of the two parties would be yours, and you wished that the one without power would be yours. And God intended to establish the truth with His words and to eliminate the disbelievers. (7)

To establish the truth and abolish falsehood, even though the criminals hate it. (8)

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When you sought help from your Lord, He responded to you, "I will reinforce you with a thousand angels, following one another." (9)

And God did not make it except as good tidings and that your hearts might be reassured thereby. And victory is not but from God. Indeed, God is Exalted in Might and Wise. (10)

When He covers you with drowsiness as a security from Him and sends down upon you water from the sky to purify you thereby and remove from you the defilement of Satan and to strengthen your hearts and make firm thereby your feet. (11)

When your Lord inspired the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip." (12)

That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger - then indeed, Allah is severe in penalty. (13)

That is it, so taste it, and that for the disbelievers is the punishment of the Fire. (14)

O you who have believed, when you meet those who disbelieve advancing [in battle], do not turn to them your backs. (15)

And whoever turns his back to them that Day, unless he turns aside to fight or withdraws to a company, he has certainly drawn upon himself wrath from Allah, and his refuge is Hell, and wretched is the destination. (16)

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So you did not kill them, but it was Allah who killed them. And you did not throw when you threw, but it was Allah who threw, that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing. (17)

That is so, and because Allah weakens the plot of the disbelievers. (18)

If you ask for victory, victory has already come to you. But if you desist, it is better for you. But if you return, We will return. And your company will not avail you at all, even if it is large. And that Allah is with the believers. (19)

O you who have believed, obey Allah and His Messenger and do not turn away from him while you hear. (20)

And do not be like those who say, "We hear," while they do not hear. (21)

Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason. (22)

And if God had known any good in them, He would have made them hear. And if He had made them hear, they would have turned away while they were averse. (23)

O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah comes between a man and his heart and that to Him you will be gathered. (24)

And fear a trial which will not strike those who have wronged among you exclusively, and know that God is severe in penalty. (25)

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And remember when you were few and oppressed in the land, fearing that people might abduct you, but He gave you shelter and supported you with His victory and provided for you of the good things that you might be grateful. (26)

O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know. (27)

And know that your wealth and your children are but a trial and that with Allah is a great reward. (28)

O you who have believed, if you fear Allah, He will grant you a criterion and will remove from

you your misdeeds and forgive you. And Allah is the possessor of great bounty. (29)

And when those who disbelieved plotted against you to imprison you or kill you or expel you. And they planned, and Allah planned. And Allah is the best of planners. (30)

And when Our verses are recited to them, they say, "We have heard; if we willed, we could say the like of this." This is not but legends of the former peoples. (31)

And when they said, "O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment." (32)

And God would not punish them while you are among them, nor would He punish them while they seek forgiveness. (33)

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And why should Allah not punish them while they prevent [people] from the Sacred Mosque, while they were not its guardians? Its guardians are only the righteous, but most of them do not know. (34)

Their prayer at the House was nothing but whistling and handclapping. So taste the punishment for what you used to disbelieve. (35)

Indeed, those who disbelieve spend their wealth to avert from the path of Allah. Then they will

spend it, then it will be a regret to them, then They will be defeated, and those who disbelieve will be gathered into Hell. (36)

So that God may distinguish the wicked from the good and place the wicked, some of them upon others, and heap them all up and cast them into Hell. Those are the losers. (37)

Say to those who disbelieve, "If they cease, what has previously occurred will be forgiven them. But if they return [to sin], then the precedent of the former peoples has already passed." (38)

And fight them until there is no more persecution and religion is all for God. But if they desist, then indeed, God is Seeing of what they do. (39)

And if they turn away, then know that God is your Protector. What an excellent Protector and what an excellent Helper. (40)

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□ And know that whatever you gain, a fifth of it is for Allah and for the Messenger and for the near relatives and the orphans and the needy and the wayfarer, if you have believed in Allah and in what We sent down upon Our Servant on the Day of Criterion, the day the two armies met. And Allah is over all things competent. (41)

When you were on the near slope and they were on the farthest slope and the caravan was below you. And if you had made an appointment, you

would have differed concerning the appointment. But that Allah might accomplish a matter already destined - that he who perishes may perish by clear evidence and he who lives may live by clear evidence. And indeed, Allah is Hearing and Knowing. (42)

When God showed them to you in your dream as few. Had He shown them to you as many, you would have lost courage and would have disputed over the matter. But God saved. Indeed, He is Knowing of that within the breasts. (43)

And when He showed them to you, when you met, as few in your eyes, and made you seem little in their eyes, that God might accomplish a matter already destined. And to God are matters returned. (44)

O you who have believed, when you meet a company, stand firm and remember Allah much that you may be successful. (45)

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And obey God and His Messenger, and do not dispute and [thus] lose courage and depart, and be patient. Indeed, God is with the patient. (46)

And do not be like those who went forth from their homes insolently and to be seen by the people and avert [people] from the way of Allah. And Allah is encompassing of what they do. (47)

And when Satan made their deeds pleasing to them and said, "No one can overcome you today from among the people, and indeed, I am your protector." But when the two companies saw each other, he turned back on his heels and said, "Indeed, I am disassociated from you. Indeed, I see that which you do not see. Indeed, I fear God, and God is severe in penalty." (48)

When the hypocrites and those in whose hearts is disease say, "These people have been deluded by their religion." But whoever relies upon Allah - then indeed, Allah is Exalted in Might and Wise. (49)

And if you could but see when the angels take the souls of those who disbelieved - they strike their faces and their backs, [saying], "Taste the punishment of the Burning Fire." (50)

This is because of what your hands have put forth, and because God is not unjust to the servants. (51)

Like the way of the people of Pharaoh and those before them. They disbelieved in the signs of God, so God seized them for their sins. Indeed, God is Powerful and severe in penalty. (52)

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That is because God would not change a favor He had bestowed upon a people until they change what is within themselves, and because God is Hearing and Knowing. (53)

Like the way of the people of Pharaoh and those before them. They denied the signs of their Lord, so We destroyed them for their sins and drowned the people of Pharaoh. And all of them were wrongdoers. (54)

Indeed, the worst of living creatures in the sight of Allah are those who disbelieve - so they will not believe. (55)

Those among them with whom you made a treaty, but they break their treaty every time, and they do not fear God. (56)

But if you should gain the upper hand over them in war, disperse thereby those behind them that perhaps they may be reminded. (57)

But if you fear treachery from a people, throw back to them on equal terms. Indeed, Allah does not like traitors. (58)

And let not those who disbelieve think that they will outstrip Us. Indeed, they will not cause failure. (59)

And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know but Allah knows them. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged. (60)

□ And if they incline to peace, then incline to it and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing. (61)

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And if they intend to deceive you - then sufficient for you is Allah. It is He who supported you with His victory and with the believers. (62)

And He brought their hearts together. If you had spent all that is in the earth, you could not have brought their hearts together, but God brought them together. Indeed, He is Exalted in Might and Wise. (63)

O Prophet, sufficient for you is Allah and those who follow you among the believers. (64)

O Prophet, incite the believers to fight. If there are twenty patient people among you, they will defeat two hundred. A hundred of you will defeat a thousand of those who disbelieve, because they are a people who do not understand. (65)

Now God has lightened your burden, and He knows that there is weakness among you. So if there are a hundred of you, patient, they will overcome two hundred, and if there are a thousand of you, they will overcome two thousand, by permission of God. And God is with the patient. (66)

It is not for a prophet to have captives until he has inflicted a great slaughter on the land. You

desire the goods of this world, but God desires the Hereafter. And God is Exalted in Might and Wise. (67)

Had it not been for a previous decree from God, a great punishment would have touched you for what you took. (68)

So eat of what you have taken as lawful and good spoils, and fear Allah. Indeed, Allah is Forgiving and Merciful. (69)

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O Prophet, say to those of the prisoners in your hands: If God knows there is good in your hearts, He will give you better than it was taken from you and He will forgive you. And God is Forgiving, Merciful (70)

And if they intend to betray you, they have already betrayed Allah before, and He gave them power. And Allah is Knowing and Wise. (71)

Indeed, those who believed and emigrated and striven in the cause of Allah with their wealth and their lives and those who gave shelter and aided - those are allies of one another. And those who believed but did not emigrate - you have no guardianship over them at all until they emigrate. And if they seek aid of you for the religion, then aid is due from you, except against a people between whom and you there is discord. A covenant. And God is Seeing of what you do. (72)

And those who disbelieve are allies of one another. If you do not do so, there will be turmoil on earth and great corruption. (73)

And those who believed and emigrated and strove in the cause of Allah and those who gave shelter and aided - those are the believers, truly. For them is forgiveness and noble provision. (74)

And those who believed afterward and emigrated and fought with you - those are from you. And those of kinship are nearer to one another in the ordinance of God. Indeed, God is Knowing of all things. (75)

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9 - Surah At-Tawbah

A declaration of immunity from God and His Messenger to those of the polytheists with whom you made a treaty. (1)

So travel freely throughout the land for four months, and know that you cannot frustrate Allah, and that Allah will disgrace the disbelievers. (2)

And a proclamation from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the polytheists and so is His Messenger. So if you repent, it is better for you; but if you turn away, then know that you cannot cause failure to

Allah. And give tidings to those who disbelieve of a painful punishment. (3)

Except for those among the polytheists with whom you made a treaty and then they did not fail you in anything nor did they support anyone against you. So fulfill their treaty with them until its term. Indeed, God loves the righteous. (4)

So when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and lie in wait for them at every place of ambush. But if they repent and establish prayer and give zakah, then let them go on their way. Indeed, Allah is Forgiving and Merciful. (5)

And if any of the polytheists seeks your protection, then grant him protection so that he may hear the word of God, then escort him to a place of safety. That is because they are a people who do not know. (6)

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How can the polytheists have a treaty with Allah and with His Messenger, except those with whom you made a treaty at al-Masjid al-Haram? So as long as they are upright with you, be upright with them. Indeed, Allah loves the righteous. (7)

How can it be, when if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant. They satisfy you with

their mouths, but their hearts refuse, and most of them are wicked. (8)

They have exchanged the verses of God for a small price and have averted [people] from His way. Indeed, evil is that which they have been doing. (9)

They do not observe concerning a believer any pact of kinship or covenant. And it is those who are the transgressors. (10)

But if they repent, establish prayer, and give zakah, then they are your brothers in religion. And We detail the verses for a people who know. (11)

And if they break their oaths after their covenant and attack your religion, then fight the leaders of disbelief. Indeed, there are no oaths for them. Perhaps they will desist. (12)

Will you not fight a people who broke their oaths and intended to expel the Messenger, and they initiated [the attack] against you the first time? Do you fear them? But God has more right that you should fear Him, if you are believers. (13)

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Fight them; Allah will punish them by your hands and disgrace them and give you victory over them and satisfy the hearts of a believing people. (14)

And He removes the anger from their hearts. And God accepts the repentance of whom He wills. And God is Knowing and Wise. (15)

Or do you think that you will be left alone while Allah has not yet made evident those among you who strive and have not taken besides Allah, His Messenger, and the believers a protector? And Allah is Acquainted with what you do. (16)

It is not for the polytheists to maintain the mosques of Allah while they bear witness against themselves of disbelief. For those, their deeds have become worthless, and in the Fire they will abide eternally. (17)

The mosques of Allah shall be maintained only by those who believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah - it is those who are expected to be among the [rightly] guided. (18)

Have you considered the provision of water to the pilgrims and the maintenance of al-Masjid al-Haram equal to one who believes in Allah and the Last Day and strives in the cause of Allah? They are not equal before Allah, and Allah does not guide the wrongdoing people. (19)

Those who believed and emigrated and strove in the cause of Allah with their wealth and their lives are greater in degree in the sight of Allah. And it is those who are the successful. (20)

Their Lord gives them good news of His mercy and satisfaction and Gardens for them in which there is abiding bliss (21)

They will abide therein forever. Indeed, Allah has with Him a great reward. (22)

O you who have believed, do not take your fathers and your brothers as allies if they prefer disbelief over faith. And whoever takes them as allies among you - then it is those who are the wrongdoers. (23)

Say, "If your fathers, your sons, your brothers, your wives, your kindred, the wealth you have acquired, commerce in which you fear decline, and dwellings in which you are pleased are dearer to you than Allah and His Messenger and striving in His cause, then wait until Allah brings about His decision. And Allah does not guide the defiantly disobedient people." (24)

Indeed, Allah has given you victory in many battlefields, and on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth, vast as it is, became strait for you; then you turned back in flight. (25)

Then God sent down His tranquility upon His Messenger and upon the believers, and sent down soldiers you did not see, and He punished those who disbelieved. And that is the recompense of the disbelievers. (26)

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Then God will pardon whom He wills after that. And God is Forgiving and Merciful. (27)

O you who have believed, the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their year. And if you fear poverty, Allah will enrich you from His bounty, if He wills. Indeed, Allah is Knowing and Wise. (28)

Fight those who do not believe in Allah and the Last Day and do not forbid what Allah and His Messenger have forbidden and do not adopt the religion of truth from among those who were given the Scripture - until they pay the jizyah willingly while they are subdued. (29)

The Jews said, "Ezra is the son of God," and the Christians said, "The Messiah is the son of God." That is their statement from their mouths; they imitate the statement of those who disbelieved before. God destroy them! How are they deluded? (30)

They have taken their rabbis and their monks as lords besides God, and the Messiah, the son of Mary. And they were not commanded except to worship one God. There is no god except Him. Exalted is He above what they associate with Him. (31)

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They want to extinguish the light of God with their mouths, but God refuses except to perfect His light, although the disbelievers dislike it. (32)

It is He who has sent His Messenger with guidance and the religion of truth to make it prevail over all religions, even though the polytheists hate it (33)

O you who have believed, indeed many of the rabbis and the monks devour the wealth of people unjustly and avert [people] from the way of Allah. And those who hoard gold and silver and do not spend it in the way of Allah - give them tidings of a painful punishment. (34)

The Day it will be heated in the fire of Hell and their foreheads, their flanks, and their backs will be branded with it. This is what you hoarded for yourselves, so taste what you used to hoard. (35)

Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the earth; of these, four are sacred. That is the right religion, so do not wrong yourselves therein. And fight the polytheists collectively as they fight you collectively. And know that Allah is with the righteous. (36)

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The postponement is only an addition to disbelief by which those who disbelieve are led astray. They make it lawful one year and forbid it

another year in order to correspond to the number of what Allah has forbidden, so they make lawful what Allah has forbidden. Their evil deeds have been made attractive to them, and Allah does not guide the disbelieving people. (37)

O you who have believed, what is [the matter] with you that when you are told, "Go forth in the cause of Allah," you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of the life of this world compared to the Hereafter except a little? (38)

If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And God is over all things competent. (39)

Unless you aid him - Allah had already aided him when those who disbelieved had expelled him, the second of two, when they were in the cave and when he said to his companion, "Do not grieve; indeed Allah is with us." So Allah sent down His tranquility upon him and supported him with soldiers you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise. (40)

Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew. (41)

If it had been a near destination and a short journey, they would have followed you, but the difficulty was too great for them. And they will swear by God, "If we had been able, we would have gone out with you." They destroy themselves, and God knows that they are liars. (42)

May God forgive you. Why did you give them permission until those who are truthful became clear to you and you knew the liars? (43)

Those who believe in God and the Last Day do not ask your permission to strive with their wealth and their lives. And God is Knowing of the righteous. (44)

Only those ask your permission who do not believe in God and the Last Day and whose hearts are in doubt, so they are wavering in their doubt. (45)

And if they had intended to go out, they would have prepared for it [something], but God disliked their going out, so He made them lag behind, and it was said, "Stay with those who stay behind." (46)

If they had gone forth with you, they would not have increased you except in confusion, and they would have spread among you, seeking to cause

you discord. And among you are those who listen to them. And God is Knowing of the wrongdoers. (47)

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They had sought discord before and had upset the affairs for you until the truth came and the command of Allah became apparent, while they were averse. (48)

And among them is he who says, "Give me permission and do not put me to trial." Unquestionably, into trial they have fallen. And indeed, Hell will encompass the disbelievers. (49)

If good befalls you, it distresses them, but if disaster befalls you, they say, "We already took our precaution beforehand," and they turn away, rejoicing. (50)

Say, "Nothing will ever happen to us except what Allah has decreed for us. He is our protector, and in Allah let the believers put their trust." (51)

Say, "Do you await for us anything but one of two good things? And we await for you that Allah will afflict you with a punishment from Himself or at our hands. So await; indeed, we are with you awaiting." (52)

Say, "Spend willingly or unwillingly; it will never be accepted from you. Indeed, you are a people of transgressors." (53)

And nothing prevented their expenditures from being accepted from them except that they disbelieved in God and in His Messenger and did not come to prayer except while they were lazy and did not spend except while they were reluctant. (54)

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So let not their wealth or their children impress you. God only intends to punish them thereby in worldly life and that their souls should depart while they are disbelievers. (55)

And they swear by God that they are of you, but they are not of you, but they are a people who are fearful. (56)

If they could find a refuge, or caves, or a place to enter, they would turn to it, rushing headlong. (57)

And among them are those who criticize you concerning the charities. If they are given from them, they are satisfied; but if they are not given from them, at once they become angry. (58)

And if only they had been satisfied with what God and His Messenger gave them and had said, "Sufficient for us is God; God will give us of His bounty, and [so will] His Messenger. Indeed, we are desirous toward God." (59)

□ Alms are only for the poor and the needy and those employed to collect them and those whose

hearts are to be reconciled and to free captives and those in debt and in the cause of Allah and for the wayfarer - an obligation imposed by Allah. And Allah is Knowing and Wise. (60)

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And among them are those who harm the Prophet and say, "He is an ear." Say, "An ear of good for you. He believes in Allah and believes in the believers and a mercy to those who believe among you." And those who harm the Messenger of Allah - for them is a painful punishment. (61)

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They swear to you by God to please you, but God and His Messenger have more right that they should please Him, if they are believers. (62)

Do they not know that whoever opposes Allah and His Messenger will have the fire of Hell to abide therein? That is the great disgrace. (63)

The hypocrites fear that a surah will be revealed about them informing them of what is in their hearts. Say, "Mock as you wish; indeed, Allah will bring out what you fear." (64)

And if you ask them, they will surely say, "We were only conversing and joking." Say, "Was it at Allah, His verses, and His Messenger that you were mocking?" (65)

Make no excuses. You have disbelieved after your belief. If We pardon a party of you, We will punish another party because they were criminals. (66)

The hypocrites, men and women, are of one another. They enjoin what is wrong and forbid what is right and withhold their hands. They have forgotten Allah, so He has forgotten them. Indeed, the hypocrites - it is they who are the wicked. (67)

God has promised the hypocrites, men and women, and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. God has cursed them, and for them is a lasting punishment. (68)

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Like those before you who were stronger than you in strength and had more wealth and children, so they enjoyed their creation, and you enjoyed your creation as those before you enjoyed their creation, and you engaged in [discourse] as they engaged in [discourse]. Those - their deeds have become worthless in this world and the Hereafter, and it is those who are the losers. (69)

Did there not come to them the news of those before them - the people of Noah, Aad, Thamud, the people of Abraham, the companions of Midian, and the overturned cities? Their

messengers came to them with clear proofs. So it was not God who wronged them, but they were wronging themselves. (70)

The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise. (71)

God has promised to the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence. And the pleasure of God is greater. That is what is the great attainment. (72)

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O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination. (73)

They swear by Allah that they did not say it, but they did say the word of disbelief and disbelieved after their Islam and intended what they did not attain. And they did not resent it except because Allah and His Messenger enriched them from His bounty. So if they repent, it will be better for them; but if they turn away, Allah will punish them with a painful punishment in this world and

the Hereafter. And they will have no protector on the earth. Neither a guardian nor a helper (74)

And among them are those who made a covenant with God, "If He gives us from His bounty, we will surely give charity and be among the righteous." (75)

But when He gave them of His bounty, they were miserly with it and turned away, averse. (76)

Then He made hypocrisy follow them in their hearts until the Day they meet Him, because they failed to fulfill what they promised God and because they used to lie. (77)

Do they not know that God knows their secrets and their private conversations and that God is the Knower of the unseen? (78)

Those who criticize the believers who give voluntarily in their charitable expenditures and those who find nothing to give except their effort, so they ridicule them - Allah will ridicule them, and for them is a painful punishment. (79)

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Whether you ask forgiveness for them or do not ask forgiveness for them - even if you ask forgiveness for them seventy times, Allah will not forgive them. That is because they disbelieved in Allah and His Messenger. And Allah does not guide the defiantly disobedient people. (80)

Those who stayed behind rejoiced in their stay behind the Messenger of God, and they hated to strive with their wealth and their lives in the cause of God, and they said, "Do not go forth in the heat." Say, "The fire of Hell is more intense in heat, if only they could understand." (81)

So let them laugh a little and weep much as recompense for what they used to earn. (82)

But if God returns you to a group of them and they ask your permission to go out, say, "You will never go out with me, nor will you fight with me against an enemy. You were satisfied to sit back the first time, so sit with those who stay behind." (83)

And never pray over any of them if he dies, nor stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient. (84)

And let not their wealth and their children impress you. Allah only intends to punish them through them in this world and that their souls should depart while they are disbelievers. (85)

And when a surah is revealed, "Believe in God and strive with His Messenger," those of means among them ask your permission and say, "Leave us and we will be with those who sit." (86)

They were satisfied to be with those who stayed behind, and a seal was placed upon their hearts, so they do not understand. (87)

But the Messenger and those who believed with him strive with their wealth and their lives. And it is those who will have the good things, and it is those who will be the successful. (88)

God has prepared for them gardens beneath which rivers flow, wherein they abide eternally. That is the great attainment. (89)

And the excuse-makers from among the desert Arabs came to be given permission, and those who denied God and His Messenger sat down. A painful punishment will befall those among them who disbelieved. (90)

There is no blame upon the weak or upon the ill or upon those who do not find anything to spend if they are sincere to Allah and His Messenger. There is no way against the doers of good. And Allah is Forgiving and Merciful. (91)

And there is no blame upon those who, when they come to you that you may mount them, and you say, "I cannot find anything to mount you on," they turn away while their eyes overflow with tears out of grief that they cannot find anything to spend. (92)

□ The way is only against those who ask your permission while they are rich. They are satisfied to be with those who stay behind, and Allah has

set a seal upon their hearts so they do not know.
(93)

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They will make excuses to you when you return to them. Say, "Make no excuses; we will never believe you. Allah has already informed us of your news. And Allah and His Messenger will see your deeds. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do." (94)

They will swear to you by God when you return to them, so that you may turn away from them. Indeed, they are unclean, and their refuge is Hell as recompense for what they used to earn. (95)

They swear to you so that you may be pleased with them. But if you are pleased with them - then indeed, Allah is not pleased with the wicked people. (96)

The Bedouins are more severe in disbelief and hypocrisy and more likely not to know the limits of what God has revealed to His Messenger. And God is Knowing and Wise. (97)

And among the bedouins are those who consider what they spend as a loss and wait for you to have bad consequences. Upon them is a bad consequence. And God is Hearing and Knowing. (98)

And among the bedouins are those who believe in God and the Last Day and consider what they spend as means of drawing near to God and prayers of the Messenger. Unquestionably, it is a means of drawing near to them. God will admit them to His mercy. Indeed, God is Forgiving and Merciful. (99)

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And the first forerunners among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him. And He has prepared for them gardens beneath which rivers flow, wherein they abide forever. That is the great attainment. (100)

And among those around you of the bedouins are hypocrites, and among the people of Medina are those who have persisted in hypocrisy. You do not know them, but We know them. We will punish them twice, then they will be returned to a great punishment. (101)

And others have acknowledged their sins. They mixed a righteous deed with another evil. Perhaps God will accept their repentance. Indeed, God is Forgiving and Merciful. (102)

Take alms from their wealth in order to purify them and sanctify them thereby, and invoke blessings upon them. Indeed, your invocations

are a comfort to them. And Allah is Hearing and Knowing. (103)

Do they not know that it is God who accepts repentance from His servants and takes the charities and that it is God who is the Acceptor of repentance, the Most Merciful? (104)

And say, "Work, and God will see your work, and so will His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do." (105)

And others are awaiting the command of God, whether He will punish them or forgive them. And God is Knowing and Wise. (106)

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And those who took a mosque as a place of harm and disbelief and division among the believers and as an ambush for those who fought Allah and His Messenger before - they will surely swear, "We intended only good." And Allah bears witness that they are liars. (107)

Never stand therein. A mosque founded on piety from the first day is more worthy for you to stand therein. In it are men who love to purify themselves, and Allah loves those who purify themselves. (108)

Is he who founded his building on piety to Allah and His pleasure better, or he who founded his

building on the brink of a crumbling precipice so it collapsed with him into the fire of Hell? And Allah does not guide the wrongdoing people. (109)

Their building which they have built will not cease to be a source of doubt in their hearts unless their hearts are torn apart. And God is Knowing and Wise. (110)

Indeed, Allah has purchased from the believers their lives and their properties in exchange for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed - a true promise binding upon Him in the Torah, the Gospel, and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And that is what is the attainment. The Great (111)

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The repentant, the worshippers, the praisers, the travelers, the bowers, the prostrators, the enjoiners of what is right and forbidders of what is wrong, and the maintainers of the limits of Allah. And give good tidings to the believers. (112)

It is not for the Prophet and those who believe to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire. (113)

And Abraham's seeking of forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of Allah, he disassociated himself from him. Indeed, Abraham was compassionate and forbearing. (114)

And God would not lead a people astray after He has guided them until He makes clear to them what they should avoid. Indeed, God is Knowing of all things. (115)

Indeed, to Allah belongs the dominion of the heavens and the earth. He gives life and causes death. And you have not besides Allah any protector or helper. (116)

God has already pardoned the Prophet and the Muhajireen and the Ansar who followed him during the time of hardship after the hearts of a party of them had almost deviated; then He pardoned them. Indeed, He is to them Kind and Merciful. (117)

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And as for the three who were left behind, until the earth became strait for them, with all its spaciousness, and their own souls became strait for them, and they were certain that there is no refuge from Allah except in Him. Then He turned to them in forgiveness that they might repent. Indeed, Allah is the Acceptor of repentance, the Merciful. (118)

O you who have believed, fear Allah and be with those who are truthful. (119)

It was not for the people of Medina and those around them of the bedouins to stay behind the Messenger of Allah or to prefer themselves over him. That was because they suffered neither thirst nor fatigue nor hunger in the cause of Allah nor did they take any step to enrage the disbelievers nor did they inflict any damage on the enemy but that it was recorded for them. By it is righteous work. Indeed, Allah does not allow the reward of the righteous to be lost. (120)

They do not spend any expenditure, small or large, nor do they cross a valley, but it is recorded for them, so that God may reward them with the best of what they used to do. (121)

And it is not for the believers to go forth all at once. So why should not a party from every division of them go forth to gain understanding in the religion and to warn their people when they return to them that they might beware? (122)

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O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous. (123)

And when a surah is revealed, some of them say, "Which of you has this increased in faith?" But as

for those who believe, it increases them in faith, and they rejoice. (124)

And as for those in whose hearts is disease, it will increase their disease upon their disease, and they will die while they are disbelievers. (125)

Do they not see that they are tested every year once or twice, then they do not repent, nor do they remember? (126)

And when a surah is revealed, some of them look at others, "Does anyone see you?" Then they turn away. God has turned away their hearts because they are a people who do not understand. (127)

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; he is concerned over you and to the believers is kind and merciful. (128)

But if they turn away, then say, "Sufficient for me is God. There is no god but He. Upon Him I have relied, and He is the Lord of the Mighty Throne." (129)

10 - Surah Yunus

In the Name of God, the Most Gracious, the Most Merciful. Alif, Lam, Ra. These are the verses of the Wise Book. (1)

Is it a wonder to the people that We have inspired a man from among them, [saying], "Warn the people and give good tidings to those

who believe that they will have a sure footing with their Lord.” The disbelievers said, “Indeed, this is an obvious magician.” (2)

Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself on the Throne. He directs the affair. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. Then will you not remember? (3)

To Him is your return, all together. The promise of Allah is true. Indeed, He begins creation and then will repeat it, that He may reward those who believe and do righteous deeds with justice. But those who disbelieve will have a drink of scalding water and a painful punishment for what they used to disbelieve. (4)

It is He who made the sun a shining light and the moon a light and determined for it phases - that you may know the number of years and the account. God did not create this except in truth. He details the verses for a people who know. (5)

Indeed, in the alternation of the night and the day and in what Allah has created in the heavens and the earth are signs for a people who fear Allah. (6)

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Indeed, those who do not expect to meet Us and are satisfied with the life of this world and feel

secure in it and those who are heedless of Our signs. (7)

Those are the ones whose refuge is the Fire because of what they used to earn. (8)

Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in gardens of pleasure. (9)

Their supplication therein will be, "Glory be to You, O God," and their greeting therein will be, "Peace," and their final supplication will be, "Praise be to God, Lord of the worlds." (10)

□ And if God were to hasten for people the evil as they hasten the good, their term would have been ended for them. So We leave those who do not expect the meeting with Us in their transgression, wandering blindly. (11)

And when harm touches man, he invokes Us lying on his side, or sitting, or standing; but when We remove from him his harm, he passes on as if he had never invoked Us for harm that touched him. Thus is made attractive to the transgressors what they used to do. (12)

And We had already destroyed generations before you when they committed injustice, and their messengers came to them with clear proofs, but they were not to believe. Thus do We recompense the criminal people. (13)

Then We made you successors upon the earth after them to see how you would act. (14)

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And when Our clear verses are recited to them, those who do not expect to meet Us say, "Bring a Qur'an other than this or change it." Say, "It is not for me to change it of my own accord. I only follow what is revealed to me. Indeed, if I disobey my Lord, I fear the punishment of a tremendous Day." (15)

Say, "If God had willed, I would not have recited it to you, nor would He have made it known to you. I have indeed remained among you a lifetime before it. Then will you not reason?" (16)

So who is more unjust than he who invents a lie against Allah or denies His signs? Indeed, the criminals will not succeed. (17)

And they worship besides God that which neither harms them nor benefits them, and they say, "These are our intercessors with God." Say, "Do you inform God of that which He does not know in the heavens or on the earth?" Glory be to Him, and He is exalted above what they associate with Him. (18)

And mankind was not but one community, then they differed. And had it not been for a word that preceded from your Lord, it would have been judged between them concerning that over which they differ. (19)

And they say, "Why was a sign not sent down to him from his Lord?" Say, "The unseen belongs only to God, so wait. Indeed, I am with you among those who wait." (20)

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And when We let the people taste mercy after adversity has touched them, at once they plot against Our verses. Say, "God is swifter in plotting." Indeed, Our messengers write down what you plot. (21)

It is He who makes you travel on land and sea until, when you are in ships and they sail with them with a good wind and they rejoice in it, there comes a violent wind and waves come upon them from every side and they think that they are surrounded, they supplicate Allah, sincere to Him in religion, "If You should save us from this, we will surely be among the grateful." (22)

But when He delivered them, at once they were transgressing upon the earth without right. O mankind, your transgression is only against yourselves, [for] the enjoyment of worldly life. Then to Us is your return, and We will inform you about what you used to do. (23)

The example of the life of this world is only like water which We send down from the sky, and the vegetation of the earth mingles with it - of which people and livestock eat - until, when the earth

has taken on its adornment and is beautified and its people think that they have control over it, Our command comes to it by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain the verses in detail. For a people who reflect (24)

And God invites to the home of peace and guides whom He wills to a straight path. (25)

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□ For those who do good is the best [reward] and even more. Neither darkness nor humiliation will cover their faces. Those are the companions of Paradise; they will abide therein eternally. (26)

And those who have earned evil deeds will be recompensed for their evil deeds with the like thereof, and humiliation will cover them. They will have no protector from Allah. It will be as if their faces were covered with pieces of the night, full of darkness. Those are the companions of the Fire; they will abide therein eternally. (27)

And the Day We shall gather them all together, then We shall say to those who associated [others], “You and your associates, where you were.” So We shall separate them, and their associates will say, “You did not worship Us.” (28)

So sufficient is God as a witness between us and you, if we are heedless of your worship. (29)

There every soul will be tested for what it has put forth, and they will be returned to God, their true Master, and what they used to invent will be lost to them. (30)

Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight? And who brings the living out of the dead and brings the dead out of the living? And who directs the affair?" They will say, "God." So say, "Then will you not fear Him?" (31)

That is God, your Lord, the Truth. So what is there after the truth except error? So how are you averted? (32)

Thus the word of your Lord has come into effect upon those who defiantly disobey - that they will not believe. (33)

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Say, "Is there among your partners one who initiates creation and then repeats it?" Say, "God initiates creation and then repeats it. So how are you deluded?" (34)

Say, "Is there among your associates any who guides to the truth?" Say, "Allah guides to the truth. Is he who guides to the truth more worthy to be followed, or he who guides not unless he is guided? So what is the matter with you? How do you judge?" (35)

Most of them follow nothing but conjecture. Conjecture avails nothing against the truth. Indeed, Allah is Knowing of what they do. (36)

This Qur'an could not have been produced by other than God, but it is a confirmation of what was before it and a detailed explanation of the Scripture - about which there is no doubt - from the Lord of the worlds. (37)

Or do they say, "He has invented it?" Say, "Then bring a surah like it and call upon whomever you can besides God, if you should be truthful." (38)

Rather, they denied that of which they had no knowledge, and its interpretation had not yet come to them. Thus did those before them deny. So see how was the end of the wrongdoers. (39)

And among them are those who believe in it, and among them are those who do not believe in it. And your Lord is most knowing of the corrupters. (40)

And if they deny you, then say, "My deeds are mine, and your deeds are yours. You are innocent of what I do, and I am innocent of what you do." (41)

And among them are those who listen to you. Can you make the deaf hear, even though they do not understand? (42)

And among them is he who looks at you. Then can you guide the blind even though they do not see? (43)

Indeed, Allah does not wrong people at all, but it is people who wrong themselves. (44)

And on the Day He will gather them together, it will be as if they had not remained [in the world] except for an hour of a day. They will recognize one another. Those who denied the meeting with Allah and were not [rightly] guided will have lost. (45)

And if We show you some of what We promise them or We take you in death, then to Us is their return. Then God is Witness over what they do. (46)

And for every nation there is a messenger. So when their messenger comes, the matter will be judged between them with justice, and they will not be wronged. (47)

And they say, "When will this promise come to pass, if you should be truthful?" (48)

Say, "I do not possess for myself any harm or benefit except what God wills. For every nation there is a term. When their term comes, they cannot delay it an hour, nor can they advance it." (49)

Say, "Have you considered: if His punishment should come upon you at night or during the day,

what is it that the criminals are impatient for?" (50)

Then, when it comes to pass, will you believe in it? Now, while you were hastening it. (51)

Then it will be said to those who did wrong, "Taste the punishment of eternity. Are you being recompensed except for what you used to earn?" (52)

And they ask you, is it true? Say, "Yes, by my Lord, it is the truth, and you will not cause failure." (53)

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And if every soul that has wronged had all that is on the earth, it would offer it in ransom. And they will conceal their regret when they see the punishment, and it will be judged between them with justice, and they will not be wronged. (54)

Unquestionably, to God belongs whatever is in the heavens and the earth. Unquestionably, the promise of God is truth, but most of them do not know. (55)

It is He who gives life and causes death, and to Him you will be returned. (56)

O mankind, there has come to you instruction from your Lord and healing for what is in the hearts and guidance and mercy for the believers. (57)

Say, "In the bounty of God and in His mercy - in that let them rejoice. It is better than what they accumulate." (58)

Say, "Have you considered what God has sent down to you of provision, but you have made of it lawful and unlawful?" Say, "Has God given you permission, or do you invent a lie against God?" (59)

And what will be the opinion of those who invent falsehood against Allah on the Day of Resurrection? Indeed, Allah is full of bounty to mankind, but most of them are not grateful. (60)

And you are not engaged in any business, nor do you recite from it any Qur'an, nor do you do any deed, but We are witnesses over you when you are engaged in it. And not an atom's weight is hidden from your Lord, on the earth or in the heaven, nor anything smaller than that or greater, but it is in a clear book. (61)

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Indeed, the allies of Allah have nothing to fear, nor will they grieve. (62)

Those who believed and were righteous (63)

They will have good tidings in this world and in the Hereafter. There is no change in the words of Allah. That is the great attainment. (64)

And let not their statement grieve you. Indeed, all honor belongs to God. He is the Hearing, the Knowing. (65)

Indeed, to God belongs whoever is in the heavens and whoever is on the earth. And those they invoke besides God do not follow any partners. They follow nothing but conjecture, and they are not but falsifying. (66)

It is He who made for you the night that you may rest therein and the day to see. Indeed in that are signs for a people who listen. (67)

They said, "God has taken a son." Glory be to Him! He is the Free of need. To Him belongs whatever is in the heavens and whatever is on the earth. Do you have any authority for this? Do you say about God what you do not know? (68)

Say, "Indeed, those who invent falsehood against God will not succeed." (69)

enjoyment in this world; then to Us is their return; then We will make them taste the severe punishment because they disbelieved (70)

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□ And recite to them the news of Noah, when he said to his people, "O my people, if my stay and my reminding of the verses of Allah is burdensome to you, then upon Allah I have relied. So decide your plan, you and your associates, then let not your plan be in doubt,

then carry it out to me and do not give me respite.” (71)

But if you turn away, then I have not asked of you any reward. My reward is only from Allah, and I have been commanded to be among the Muslims. (72)

But they denied him, so We saved him and those with him in the ship and made them successors and drowned those who denied Our signs. So see how was the end of those who were warned. (73)

Then We sent after him messengers to their people, and they brought them clear proofs, but they were not to believe in what they had denied before. Thus do We seal the hearts of the transgressors. (74)

Then after them We sent Moses and Aaron to Pharaoh and his establishment with Our signs, but they were arrogant and were a criminal people. (75)

So when the truth came to them from Us, they said, “This is obvious magic.” (76)

Moses said, “Do you say of the truth, when it has come to you, ‘This is magic?’ But magicians will not succeed.” (77)

They said, “Have you come to us to turn us away from what we found our fathers doing and so that you two may have pride on the earth? And we will not believe you.” (78)

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And Pharaoh said, "Bring me every learned magician." (79)

So when the magicians came, Moses said to them, "Cast down what you are going to cast down." (80)

So when they threw, Moses said, "What you have brought is magic. Indeed, Allah will invalidate it. Indeed, Allah does not amend the work of corrupters." (81)

And God will establish the truth with His words, even if the criminals hate it. (82)

None believed in Moses except a few of his people, out of fear of Pharaoh and his chiefs, lest he should persecute them. And indeed, Pharaoh was exalted in the land, and indeed, he was among the transgressors. (83)

And Moses said, "O my people, if you have believed in God, then rely upon Him, if you should be Muslims." (84)

They said, "Upon God we have put our trust. Our Lord, do not make us a trial for the wrongdoing people." (85)

And save us by Your mercy from the disbelieving people (86)

And We inspired Moses and his brother, saying, "Settle for your people in Egypt, houses, and

make your houses places of prayer, and establish prayer, and give good tidings to the believers.” (87)

And Moses said, “Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the life of this world, our Lord, that they may mislead [others] from Your way. Our Lord, obliterate their wealth and harden their hearts so they will not believe until they see the painful punishment.” (88)

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He said, “Your prayer has been answered, so be steadfast and do not follow the way of those who do not know.” (89)

And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in oppression and enmity until, when drowning overtook him, he said, “I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims.” (90)

Now, you have disobeyed before and were among the corrupters. (91)

So today We will save you with your body that you may be a sign to those who come after you. And indeed, many among the people, of Our signs, are heedless. (92)

And We had already settled the Children of Israel in a true settlement and provided for them of the

good things, but they did not differ until knowledge came to them. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ. (93)

So if you are in doubt about what We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters. (94)

And never be among those who deny the signs of God, lest you be among the losers. (95)

Indeed, those upon whom the word of your Lord has been confirmed do not believe. (96)

And if every sign came to them until they saw the painful punishment (97)

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Why was there no town that believed and its belief benefited it, except the people of Jonah? When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time. (98)

And if your Lord had willed, those on earth would have believed, all of them together. Then would you compel the people in order that they become believers? (99)

And it is not for a soul to believe except by permission of Allah. And He places defilement upon those who do not use reason. (100)

Say, "Look at what is in the heavens and the earth." But neither signs nor warners avail a people who do not believe. (101)

Do they then await anything but the like of the days of those who passed on before them? Say, "Then wait; indeed, I am with you among those who wait." (102)

Then We will save Our messengers and those who believe. Thus, it is a duty upon Us to save the believers. (103)

Say, "O mankind, if you are in doubt about my religion, then I do not worship those you worship besides God, but I worship God, who will take you in death. And I have been commanded to be among the believers." (104)

And direct your face toward the religion, inclining to truth, and never be among those who associate others with God. (105)

And do not invoke besides God that which neither benefits you nor harms you. For if you do, then indeed you will be among the wrongdoers. (106)

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And if Allah touches you with adversity, there is no remover of it except Him. And if He intends

good for you, there is no repeller of His favor. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful. (107)

Say, "O mankind, the truth has come to you from your Lord. So whoever is guided is only guided for [the benefit of] himself, and whoever goes astray only goes astray to his own detriment. And I am not a guardian over you." (108)

And follow what is revealed to you and be patient until Allah gives judgment, and He is the best of judges. (109)

11 - Surah Hud

In the name of God, the Most Gracious, the Most Merciful. Alif, Lam, Ra. This is a Book whose verses are perfected and then presented in detail from One Who is Wise and Acquainted. (1)

That you worship none but God. Indeed, I am to you from Him a warner and a bringer of good tidings. (2)

And ask forgiveness of your Lord and then repent to Him. He will grant you good provision for a specified term and give to everyone possessed of bounty His bounty. But if you turn away, then indeed I fear for you the punishment of a great Day. (3)

To God is your return, and He is over all things competent. (4)

Indeed, they turn away their breasts to hide from Him. Unquestionably, when they cover themselves with their garments, He knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts. (5)

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□ And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register. (6)

And it is He who created the heavens and the earth in six days - and His Throne was over the water - that He might test you [as to] which of you is best in deed. And if you say, "Indeed, you will be resurrected after death," those who disbelieve will surely say, "This is not but obvious magic." (7)

And if We delay the punishment from them for a specified term, they will surely say, "What is holding it back?" Unquestionably, the Day it comes to them, it will not be averted from them, and what they used to ridicule will encompass them. (8)

And if We let man taste mercy from Us and then take it away from him, he is indeed despairing and ungrateful. (9)

And if We let him taste a blessing after adversity has touched him, he will surely say, "The bad

times have passed away from me.” Indeed, he is exultant and boastful. (10)

Except for those who are patient and do righteous deeds - those will have forgiveness and a great reward. (11)

Perhaps you would abandon some of what is revealed to you, and your breast would be constrained by it because they would say, “Why was not a treasure sent down to him or an angel brought with him?” You are only a warner, and God is Disposer of affairs over all things. (12)

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Or do they say, “He has fabricated it?” Say, “Then bring ten fabricated surahs like it and call upon whomever you can besides God, if you should be truthful.” (13)

So if they do not respond to you, then know that it has been revealed with the knowledge of God and that there is no god but Him. So will you be Muslims? (14)

Whoever desires the life of this world and its adornments, We will recompense to them their deeds therein, and they will not be deprived therein (15)

Those are the ones for whom there is nothing in the Hereafter except the Fire. And what they did therein will be in vain, and what they used to do will be in vain. (16)

Is one who has a clear proof from his Lord and is followed by a witness from Him, and before him was the Book of Moses as a guide and a mercy? Those believe in it. But whoever disbelieves in it from the factions - then the Fire is his promised destination. So be not in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe. (17)

And who is more unjust than he who invents a lie against Allah? Those will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord." Unquestionably, the curse of Allah is upon the wrongdoers. (18)

Those who avert [people] from the way of Allah and seek to make it crooked, and they, concerning the Hereafter, are disbelievers. (19)

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They were not able to cause failure on earth, nor did they have any protectors other than God. The punishment will be doubled for them. They could not hear, nor could they see. (20)

Those are the ones who have lost their souls, and what they used to invent has been lost to them. (21)

There is no doubt that they will be the greatest losers in the Hereafter (22)

Indeed, those who have believed and done righteous deeds and humbled themselves before their Lord - those are the companions of Paradise; they will abide therein eternally. (23)

□ The parable of the two parties is like that of the blind and the deaf and the seeing and the hearing. Are they equal in example? Then will you not remember? (24)

And We had certainly sent Noah to his people, [saying], "Indeed, I am to you a clear warner." (25)

That you worship none but God. Indeed, I fear for you the punishment of a painful Day. (26)

Then the eminent ones among his people who disbelieved said, "We do not see you as anything but a human being like ourselves, and we do not see that anyone follows you except those who are the lowest of us in appearance. And we do not see for you any superiority over us. Rather, we think you are liars." (27)

He said, "O my people, have you considered: if I am on clear evidence from my Lord and He has bestowed upon me mercy from Himself, but it has been hidden from you, should We impose it upon you while you are averse to it?" (28)

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O my people, I do not ask of you any wealth for this. My reward is only from Allah. And I will not

drive away those who have believed. Indeed, they will meet their Lord, but I see you as a people behaving ignorantly. (29)

O my people, who will protect me from Allah if I expel them? Then will you not remember? (30)

And I do not say to you that I have the treasures of Allah, nor that I know the unseen, nor do I say that I am an angel, nor do I say to those whom your eyes despise, "Allah will never give them any good." Allah knows best what is within their souls. Indeed, I would then be among the wrongdoers. (31)

They said, "O Noah, you have disputed with us and prolonged your dispute with us, so bring us what you promise us, if you should be of the truthful." (32)

He said, "Only God will bring it to you, if He wills, and you will not cause failure." (33)

My advice will not benefit you, if I wanted to advise you, if God wants to mislead you. He is your Lord, and to Him you will be returned. (34)

Or do they say, "He has fabricated it?" Say, "If I have fabricated it, then upon me is my crime, and I am innocent of what you commit." (35)

And it was revealed to Noah, "None of your people will believe except those who have already believed, so do not be sad about what they have been doing." (36)

And construct the ship under Our eyes and with Our inspiration, and do not address Me concerning those who have wronged. Indeed, they are to be drowned. (37)

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And he builds the ship, and whenever a group of his people passes by him, they ridicule him. He says, "If you ridicule us, then we will ridicule you as you ridicule." (38)

Then you will know who will be afflicted with a humiliating punishment and upon whom will be inflicted a lasting punishment. (39)

Until, when Our command came and the oven overflowed, We said, "Load into it of every kind two mates and [then] your family, except for those against whom the word has already been fulfilled and those who believe." But none believed with him except a few. (40)

And he said, "Embark therein. In the name of God is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful." (41)

And it sailed with them in waves like mountains, and Noah called to his son, who was apart, "O my son, embark with us and do not be with the disbelievers." (42)

He said, "I will seek refuge on a mountain that will protect me from the water." He said, "There is no protector today from the decree of Allah

except for him upon whom He has mercy." And a wave came between them, and he was among the drowned. (43)

And it was said, "O earth, swallow your water, and O sky, withhold (your rain)." And the water subsided, and the matter was decided, and the ship came to rest on Al-Judi. And it was said, "Away with the wrongdoing people!" (44)

And Noah called upon his Lord and said, "My Lord, indeed my son is of my family, and indeed, Your promise is true, and You are the Most Just of judges." (45)

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He said, "O Noah, indeed he is not of your family. Indeed, he is an act other than righteous. So do not ask Me about that of which you have no knowledge. Indeed, I advise you, lest you be among the ignorant." (46)

He said, "My Lord, indeed I seek refuge in You from asking You for that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers." (47)

It was said, "O Noah, disembark with peace from Us and blessings upon you and upon peoples from among those with you. And there are peoples whom We will grant enjoyment; then a painful punishment will touch them from Us." (48)

These are some of the news of the unseen which We reveal to you. You did not know them, nor did your people, before this. So be patient. Indeed, the [best] outcome is for the righteous. (49)

And to Aad [We sent] their brother Hud. He said, "O my people, worship God; you have no deity other than Him. You are not but inventors." (50)

O my people, I do not ask of you for this any reward. My reward is only from He who created me. Then will you not reason? (51)

And, O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in [continuing] showers and increase you in strength to your strength. And do not turn away, [being] criminals. (52)

They said, "O Hud, you have not brought us clear proof, nor will we abandon our gods because of your word, nor will we believe you." (53)

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We say nothing but that some of our gods have afflicted you with evil. He said, "Indeed, I call God to witness, and you bear witness that I am innocent of what you associate with Him." (54)

Instead of Him, plot against me all together, then do not give me respite. (55)

Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds

its forelock. Indeed, my Lord is on a straight path. (56)

But if they turn away, I have already conveyed to you that with which I was sent to you. And my Lord will replace you with another people, and you will not harm Him at all. Indeed, my Lord is, over all things, Guardian. (57)

And when Our command came, We saved Hud and those who believed with him by mercy from Us, and We saved them from a severe punishment. (58)

And those were the 'Ad tribe. They denied the signs of their Lord and disobeyed His messengers and followed the command of every stubborn tyrant. (59)

And they were pursued in this world by a curse and on the Day of Resurrection. Unquestionably, the 'Aad disbelieved in their Lord. So away with the 'Aad, the people of Hud! (60)

And to Thamud [We sent] their brother Salih. He said, "O my people, worship God; you have no deity other than Him. He produced you from the earth and settled you in it, so ask His forgiveness and then repent to Him. Indeed, my Lord is near and responsive." (61)

They said, "O Salih, you were a source of hope among us before this. Do you forbid us from worshipping what our fathers worshipped? And

indeed, we are in disquieting doubt about that to which you invite us.” (62)

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He said, “O my people, have you considered? If I am upon clear evidence from my Lord and He has bestowed upon me mercy from Himself, then who will protect me from Allah if I disobey Him? You will not increase me except in loss.” (63)

O my people, this is the she-camel of Allah, a sign for you, so leave her to graze in Allah’s land and do not touch her with harm, lest a near punishment seize you. (64)

So they hamstrung her. Then he said, “Enjoy yourselves in your homes for three days. That is a promise not to be denied.” (65)

So when Our command came, We saved Salih and those who believed with him, by mercy from Us, and from the disgrace of that Day. Indeed, your Lord is the Powerful, the Exalted in Might. (66)

And the shriek seized those who did wrong, and they lay prostrate within their homes. (67)

As if they had never prospered therein. Unquestionably, Thamud disbelieved in their Lord. So away with Thamud! (68)

And indeed, Our messengers came to Abraham with good tidings. They said, “Peace.” He said,

“Peace.” And it was not long before he brought a roasted calf. (69)

But when he saw that their hands did not reach it, he was displeased with them and felt fear of them. They said, “Do not fear. Indeed, we have been sent to the people of Lot.” (70)

And his wife was standing, and she laughed. So We gave her good tidings of Isaac, and after Isaac, Jacob. (71)

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She said, “Woe to me! Shall I give birth while I am an old woman and my husband is an old man? Indeed, this is a strange thing.” (72)

They said, “Do you wonder at the command of Allah? The mercy of Allah and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious.” (73)

So when the fear had passed from Abraham and the good news had come to him, he began to argue with Us concerning the people of Lot. (74)

Indeed, Abraham was forbearing, compassionate, and frequently turning back (75)

O Abraham, turn away from this. Indeed, the command of your Lord has come, and indeed, there will come upon them a punishment that cannot be averted. (76)

And when Our messengers came to Lot, he was distressed by them and felt straitened for them and said, "This is a difficult day." (77)

And his people came to him, rushing to him, and before that they had been doing evil. He said, "O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me regarding my guests. Is there not among you a man of reason?" (78)

They said, "You certainly know that we have no right to your daughters, and you certainly know what we want." (79)

He said, "If only I had power over you or could take refuge in a strong support." (80)

They said, "O Lot, indeed we are messengers of your Lord; they will never reach you. So set out with your family during a part of the night, and let not anyone of you look back, except your wife. Indeed, what has befallen them will befall her. Indeed, their appointed time is the morning. Is not the morning near?" (81)

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So when Our command came, We turned it upside down and rained down upon it stones of hard clay, one after the other. (82)

Marked with your Lord, and it is not far from the wrongdoers. (83)

And to Madyan [We sent] their brother Shu`ayb. He said, "O my people, worship God; you have no deity other than Him, and do not give short measure or weight. Indeed, I see you in prosperity, and indeed, I fear for you the punishment of an encompassing Day." (84)

O my people, give full measure and weight in justice and do not deprive people of their due and do not commit abuse on the earth, spreading corruption. (85)

What remains with Allah is better for you, if you are believers. And I am not a guardian over you. (86)

They said, "O Shu`ayb, does your prayer command you that we should abandon what our fathers used to worship or that we should do with our wealth as we wish? Indeed, you are the Forbearing, the Rightly-Guided." (87)

He said, "O my people, have you considered: if I am upon clear evidence from my Lord and He has provided me from Him a good provision? And I do not intend to go against you in that from which I forbid you. I only intend reform as much as I am able. And my success is not but through Allah. Upon Him I have relied, and to Him I turn back." (88)

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O my people, let not my dissension prevent you from being afflicted with what befell the people

of Noah or the people of Hud or the people of Salih. And the people of Lot were not far from you. (89)

And ask forgiveness of your Lord, then repent to Him. Indeed, my Lord is Merciful and Loving. (90)

They said, "O Shu'ayb, we do not understand much of what you say. Indeed, we see you as weak among us. And were it not for your family, we would have stoned you. And you are not mighty over us." (91)

He said, "O my people, is my family more dear to you than Allah, and you have taken Him as a supporter behind you? Indeed, my Lord is encompassing of what you do." (92)

And, O my people, work according to your position. Indeed, I am working. You will soon know who will be afflicted with a punishment that will disgrace him and who is a liar. And watch. Indeed, I am with you, an observer. (93)

And when Our command came, We saved Shu`ayb and those who believed with him by mercy from Us. But the shriek seized those who did wrong, and they became within their homes fallen down. (94)

As if they had never prospered therein. So away with Madyan, as Thamud was removed! (95)

And We had certainly sent Moses with Our signs and clear authority. (96)

To Pharaoh and his chiefs. So they followed Pharaoh's command, but Pharaoh's command was not right. (97)

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He will precede his people on the Day of Resurrection and lead them into the Fire. What an evil resting place it is! (98)

And they will be pursued in this world and on the Day of Resurrection by a curse. What an evil provision it is! (99)

This is from the news of the towns which We relate to you, of them are some standing and some being harvested. (100)

And We did not wrong them, but they wronged themselves. So their gods which they invoked besides God did not avail them at all when the command of your Lord came, and they did not increase them except in perdition. (101)

And such is the punishment of your Lord when He punishes the towns while they are doing wrong. Indeed, His punishment is painful and severe. (102)

Indeed in that is a sign for whoever fears the punishment of the Hereafter. That is a Day for which the people will be gathered, and that is a witnessed Day. (103)

And We do not delay it except for a specified term (104)

The Day it comes, no soul will speak except by His permission. Then among them will be the wretched and the blessed. (105)

As for those who are wretched, they will be in the Fire. Therein they will have sighing and sobbing. (106)

They will abide therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is the Doer of what He intends. (107)

□ And as for those who are blessed, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should ...

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So be not in doubt about what these people worship. They worship not except as their fathers worshipped before. And indeed, We will give them their share undiminished. (109)

And We had certainly given Moses the Scripture, but there was disagreement over it. And had it not been for a word that preceded from your Lord, it would have been judged between them. And indeed, they are in disquieting doubt about it. (110)

And indeed, your Lord will surely repay them for their deeds. Indeed, He is Acquainted with what they do. (111)

So stand firm as you have been commanded, and those who repent with you, and do not transgress. Indeed, He is Seeing of what you do. (112)

And do not incline toward those who do wrong, lest the Fire touch you, and you will have no protectors other than God, and then you will not be aided. (113)

And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember. (114)

And be patient, for God does not allow the reward of the righteous to be lost. (115)

Why were there not among the generations before you people of sense who forbade corruption in the land, except a few of those We saved from among them? But those who did wrong pursued that in which they were given luxury and were criminals. (116)

And your Lord would not destroy the cities unjustly while their people were righteous. (117)

And if your Lord had willed, He could have made mankind one community, but they will not cease to differ. (118)

Except whom your Lord has mercy upon. And for that He created them. And the word of your Lord has been fulfilled: "I will surely fill Hell with jinn and people all together." (119)

And We relate to you from the news of the messengers what will strengthen your heart. And there has come to you in this the truth and instruction and a reminder for the believers. (120)

And say to those who do not believe, "Work according to your position; indeed, we are working." (121)

And wait, for We are waiting. (122)

To God belongs the unseen of the heavens and the earth, and to Him will be returned the matter, all of it. So worship Him and put your trust in Him. And your Lord is not unaware of what you do. (123)

12 - Surah Yusuf

In the name of God, the Most Gracious, the Most Merciful. Alif, Lam, Ra. These are the verses of the clear Book. (1)

Indeed, We have sent it down as an Arabic Qur'an that you might understand. (2)

We relate to you the best of stories in what We have revealed to you of this Qur'an, although you were, before it, among the unaware. (3)

When Joseph said to his father, "O my father, indeed I saw eleven stars and the sun and the moon; I saw them prostrating to me." (4)

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He said, "O my son, do not relate your vision to your brothers, lest they plot against you. Indeed, Satan is to mankind a clear enemy." (5)

And thus will your Lord choose you and teach you the interpretation of events and complete His favor upon you and upon the family of Jacob, as He completed it upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing and Wise. (6)

Indeed, there were signs for Joseph and his brothers for those who ask (7)

When they said, "Joseph and his brother are more beloved to our father than we, though we are a clan. Indeed, our father is in manifest error." (8)

Kill Joseph or cast him out into a land, so that your father's face may be exclusively for you, and you will be after him a righteous people. (9)

One of them said, "Do not kill Joseph, but throw him into the bottom of the well. Some caravan may pick him up, if you must do something." (10)

They said, "O our father, why do you not trust us with Joseph while we are his sincere advisors?" (11)

Send him with us tomorrow to graze and play, and indeed, We will be his guardians. (12)

He said, "Indeed, it grieves me that you should take him away, and I fear that a wolf may eat him while you are heedless of him." (13)

They said, "If the wolf should eat him while we are a group, then we will surely be losers." (14)

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So when they went with him and agreed to put him in the bottom of the well, We inspired him, "You will surely inform them of this affair of theirs while they do not perceive." (15)

And they came to their father at nightfall, weeping (16)

They said, "O our father, indeed we went racing and left Joseph with our belongings, and a wolf ate him. And you will not believe us, even if we are truthful." (17)

And they brought his shirt with false blood. He said, "Rather, your own selves have enticed you to something, so patience is most fitting. And

Allah is the One sought for help against that which you describe." (18)

And a caravan came, so they sent their water-drawer, and he let down his bucket. He said, "Good news! This is a boy!" And they concealed him as merchandise. And God is Knowing of what they do. (19)

And they bought it for a low price, a few dirhams, and they were among the ascetics therein (20)

And the one who bought him from Egypt said to his wife, "Make his stay comfortable; perhaps he will benefit us, or we will adopt him as a son." And thus We established Joseph in the land and that We might teach him the interpretation of events. And God is predominant over His affair, but most of the people do not know. (21)

And when he reached his full strength, We gave him wisdom and knowledge. And thus do We reward the doers of good. (22)

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And she in whose house he was sought to seduce him, and she closed the doors and said, "Come here." He said, "God forbid! Indeed, my Lord has made my stay good. Indeed, the wrongdoers will not succeed." (23)

And she certainly intended him, and he would have intended her had he not seen the proof of his Lord. Thus did We avert from him evil and

immorality. Indeed, he was of Our chosen servants. (24)

And they raced to the door, and she tore his shirt from the back, and they found her master at the door. She said, "What is the recompense of one who intended evil for my family except that he be imprisoned or a painful punishment?" (25)

He said, "She has sought to seduce me." And a witness from among her family testified, "If his shirt is torn from the front, then she has told the truth, and he is among the liars." (26)

And if his shirt is torn from the back, then she has lied, and he is among the truthful. (27)

And when he saw his shirt torn from the back, he said, "Indeed, this is of your plot. Indeed, your plot is great." (28)

Joseph, turn away from this and ask forgiveness for your sin. Indeed, you were among the sinners. (29)

And women in the city said, "The wife of Al-Aziz is seeking to seduce her young man. Love has overcome her. Indeed, we see her in clear error." (30)

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So when she heard of their plot, she sent to them and prepared for them a place to sit and gave each one of them a knife and said, "Come out to

them.” But when they saw him, they were amazed at him and cut their hands and said, “God forbid! This is not a human being! This is none other than a noble angel.” (31)

She said, “This is what you blame me for. I did indeed tempt him to commit adultery, but he refused. But if he does not do what I command him, he will surely be imprisoned and will be among the debased.” (32)

He said, “My Lord, prison is more to my liking than that to which they invite me. And unless You avert from me their plot, I will incline toward them and be among the ignorant.” (33)

So his Lord responded to him and averted from him their plot. Indeed, it is He who is the Hearing, the Knowing. (34)

Then, after they had seen the signs, it appeared to them to imprison him for a time. (35)

And two young men entered the prison with him. One of them said, “Indeed, I saw myself pressing wine.” And the other said, “Indeed, I saw myself carrying bread on my head from which birds were eating. Inform us of its interpretation. Indeed, we see you as one of the doers of good.” (36)

He said, “No food will come to you that you are provided with except that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I have

left the religion of a people who do not believe in God, and they, concerning the Hereafter, are disbelievers.” (37)

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And I have followed the religion of my fathers, Abraham, Isaac, and Jacob. It was not for us to associate anything with God. That is from the grace of God upon us and upon mankind, but most of the people are not grateful. (38)

O my two companions of prison, are separate lords better or Allah, the One, the Prevailing? (39)

What you worship besides Him are only names which you have named, you and your fathers, for which Allah has sent down no authority. The rule belongs only to Allah. He has commanded that you worship none but Him. That is the right religion, but most of the people do not know. (40)

O two companions of prison, as for one of you, he will give his master wine to drink, and as for the other, he will be crucified, and the birds will eat from his head. The matter concerning which you both inquire has been decided. (41)

And he said to the one of them whom he thought would be saved, “Mention me to your Lord.” But Satan made him forget to mention his Lord, so he remained in prison for several years. (42)

And the king said, “Indeed, I have seen seven fat cows being eaten by seven lean ones, and seven

green ears of corn and others dry. O eminent ones, give me your opinion concerning my vision, if you should interpret visions.” (43)

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They said, “Confused dreams, and we are not knowledgeable about the interpretation of dreams.” (44)

And the one of them who had escaped and remembered after a while said, “I will inform you of its interpretation, so send me.” (45)

Joseph, O truthful one, give us your ruling concerning seven fat cows which seven lean ones have eaten, and seven green ears of corn and others dry, that I may return to the people that they may know. (46)

He said, “You will sow for seven years in succession, and whatever you harvest, leave it in its stalks, except for a little of that which you eat.” (47)

Then there will come after that seven difficult years which will consume what you have put in store for them, except a little of what you have stored. (48)

Then there will come after that a year in which people will be given rain and in which they will press [their] grapes (49)

And the king said, "Bring him to me." And when the messenger came to him, he said, "Go back to your Lord and ask Him what was the matter with the women who cut their hands. Indeed, my Lord is Knowing of their plot." (50)

He said, "What is the matter with you that you sought to seduce Joseph?" They said, "God forbid! We know of no evil against him." The wife of Al-'Aziz said, "Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful." (51)

This is so that he may know that I have not betrayed him in secret and that God does not guide the plot of traitors. (52)

□ And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except for that upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful. (53)

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And the king said, "Bring him to me; I will take him as my own." And when he spoke to him, he said, "Indeed, you are today with us in a position of honor and trust." (54)

He said, "Appoint me over the storehouses of the land. Indeed, I am a knowing guardian." (55)

And thus We established Joseph in the land, to settle therein wherever he willed. We bestow Our

mercy upon whom We will, and We do not allow to be lost the reward of the doers of good. (56)

And the reward of the Hereafter is better for those who believe and fear Allah. (57)

And Joseph's brothers came and entered upon him, and he recognized them, but they did not recognize him. (58)

And when he had furnished them with their provisions, he said, "Bring me a brother of yours from your father. Do you not see that I give full measure and that I am the best of hosts?" (59)

But if you do not bring it to me, then you will have no measure with me, nor will you come near me. (60)

They said, "We will surely persuade his father to do so, and indeed, we will do so." (61)

And he said to his young men, "Put their merchandise in their saddlebags so that they may recognize it when they return to their families, so that they may return." (62)

So when they returned to their father, they said, "O our father, the measure has been withheld from us, so send our brother with us, that we may measure, and indeed, we will be his guardians." (63)

He said, "Shall I trust you with him except as I trusted you with his brother before? But Allah is the best guardian, and He is the Most Merciful of the merciful." (64)

And when they opened their baggage, they found their merchandise returned to them. They said, "O our father, what do we want? This is our merchandise returned to us. We will feed our family and take care of our brother, and we will add a camel's load. That is an easy load." (65)

He said, "I will not send him with you until you give me a solemn pledge from God that you will surely bring him back to me, unless you are surrounded." So when they gave him their pledge, he said, "God is witness over what we say." (66)

And he said, "O my sons, do not enter by one gate, but enter by different gates. And I cannot avail you at all against Allah. The judgment belongs only to Allah. Upon Him I have relied, and upon Him let the reliant rely." (67)

And when they entered from where their father had commanded them, it did not avail them at all against Allah except a need in Jacob's soul which he fulfilled. And indeed, he was possessed of knowledge of what We taught him, but most of the people do not know. (68)

And when they entered upon Joseph, he sheltered his brother there. He said, "Indeed, I

am your brother, so do not be sad about what they used to do.” (69)

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So when he had furnished them with their provisions, he put the drinking cup in his brother’s saddlebag. Then a crier cried out, “O caravan, you are indeed thieves.” (70)

They said, and turned to them, “What do you miss?” (71)

They said, “We are missing the king’s cup, and whoever brings it will have a camel’s load, and I will be responsible for it.” (72)

They said, “By God, you have certainly known that we did not come to cause corruption in the land, and we were not thieves.” (73)

They said, “Then what is his recompense if you are liars?” (74)

They said, “His recompense is that whoever is found in his saddlebag, he is his recompense. Thus do We recompense the wrongdoers.” (75)

So he began with their vessels before his brother's vessel, then he extracted them from his brother's vessel. Thus did We plan for Joseph. It was not for him to take his brother into the king's religion except that God should will. We raise by degrees whom We will, and above every possessor of knowledge is One Knowing. (76)

They said, "If he steals, a brother of his had stolen before." But Joseph kept it secret within himself and did not disclose it to them. He said, "You are in a worse position, and God is most knowing of what you describe." (77)

They said, "O Exalted One, indeed he has an old father, so take one of us in his place. Indeed, we see you as one of the doers of good." (78)

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He said, "God forbid that we should take anyone except him with whom we found our property. If we did, we would be wrongdoers." (79)

And when they despaired of him, they conferred privately. Their eldest said, "Did you not know that your father took a solemn pledge from you in the name of God, and before that you neglected Joseph? So I will never leave the land until my father gives me permission or God judges for me, and He is the best of judges." (80)

Return to your father and say, "O our father, indeed your son has stolen, and we only testified to what we knew, and we were not guardians of the unseen." (81)

And ask the town in which we were and the caravan in which we came, and indeed, we are truthful. (82)

He said, "Rather, your own selves have enticed you to do something. So patience is most fitting.

Perhaps God will bring them all to me. Indeed, it is He who is the Knowing, the Wise." (83)

And he turned away from them and said, "Oh, my grief over Joseph!" And his eyes had turned white from grief, while he was suppressing it. (84)

They said, "By God, you will not cease to mention Joseph until you become ill or are among those who perish." (85)

He said, "I only complain of my suffering and my grief to God, and I know from God that which you do not know." (86)

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O my sons, go and inquire about Joseph and his brother and do not despair of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people. (87)

So when they entered upon him, they said, "O Exalted One, distress has befallen us and our family, and we have brought mixed merchandise, so give us full measure and be charitable to us. Indeed, Allah rewards the charitable." (88)

He said, "Do you know what you did to Joseph and his brother while you were ignorant?" (89)

They said, "Are you indeed Joseph?" He said, "I am Joseph, and this is my brother. Allah has conferred favor upon us. Indeed, whoever fears Allah and is patient - then indeed, Allah does not

allow to be lost the reward of the doers of good." (90)

They said, "By God, God has favored you over us, and we were indeed sinners." (91)

He said, "There is no blame upon you today. Allah will forgive you, and He is the Most Merciful of the merciful." (92)

Take this shirt of mine and throw it over my father's face; he will regain his sight. And bring me all your family. (93)

And when the caravan departed, their father said, "Indeed, I sense the fragrance of Joseph, if only you would not deny me." (94)

They said, "By God, you are indeed in your ancient error." (95)

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So when the bearer of good tidings came, he threw it on his face, and he regained his sight. He said, "Did I not tell you that I know from God that which you do not know?" (96)

They said, "O our father, ask forgiveness for our sins. Indeed, we were sinners." (97)

He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful." (98)

So when they entered upon Joseph, he sheltered his parents and said, "Enter Egypt, if God wills, in safety." (99)

And he raised his parents upon the throne, and they fell down before him in prostration. And he said, "O my father, this is the interpretation of my vision of before. My Lord has made it come true. And He has been gracious to me when He brought me out of the prison and brought you from the desert after Satan had sown discord between me and my brothers. Indeed, my Lord is Subtle for whom He wills. Indeed, it is He who is the Knowing, the Wise." (100)

□ My Lord, You have given me of the kingdom and taught me of the interpretation of dreams. Creator of the heavens and the earth, You are my protector in this world and the Hereafter. Cause me to die in submission and join me with the righteous. (101)

This is from the news of the unseen which We reveal to you, [O Muhammad], and you were not with them when they agreed upon their plan while they were plotting. (102)

And most of the people are not believers, no matter how eager you are. (103)

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And you do not ask them for any reward for it. It is only a reminder to the worlds. (104)

And how many a sign is there in the heavens and the earth that they pass by while they are from it turning away? (105)

And most of them do not believe in God except while they associate others with Him. (106)

Do they then feel secure that there will not come upon them an overwhelming punishment from Allah, or that the Hour will come upon them suddenly while they do not perceive? (107)

Say, "This is my way; I invite to Allah with insight, I and whoever follows me. And exalted is Allah; and I am not of the polytheists." (108)

And We did not send before you, [O Muhammad], except men to whom We revealed, from the people of the towns. Have they not traveled through the land and observed what was the end of those before them? And the home of the Hereafter is better for those who fear Allah. Then will you not reason? (109)

Until, when the messengers despaired and thought that they had been denied, there came to them Our victory, and whom We willed was saved, and Our punishment cannot be repelled from the criminal people. (110)

There was certainly in their stories a lesson for those of understanding. It was not a fabricated story, but a confirmation of what was before it and a detailed explanation of all things and a

guidance and mercy for a people who believe.
(111)

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13 - Surah Ar-Ra'd

In the name of God, the Most Gracious, the Most Merciful. These are the verses of the Book, and what has been revealed to you from your Lord is the truth, but most of the people do not believe.
(1)

It is Allah who raised the heavens without any pillars that you can see, then He established Himself on the Throne and subjected the sun and the moon. Each runs for a specified term. He directs the affair. He details the signs that you may be certain of the meeting with your Lord. (2)

And it is He who spread out the earth and placed therein firm mountains and rivers, and of all the fruits He made therein two mates. He causes the night to cover the day. Indeed in that are signs for a people who give thought. (3)

And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some in pairs and others unpaired, watered with the same water, and We give some of them preference over others in food. Indeed in that are signs for a people who reason. (4)

□ And if you wonder, then wonder is their statement, "When we are dust, will we then be in

a new creation?" Those are the ones who disbelieved in their Lord, and those will have shackles around their necks, and those are the companions of the Fire; they will abide therein eternally. (5)

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And they urge you to hasten the evil before the good, while examples have already occurred before them. And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing. And indeed, your Lord is severe in penalty. (6)

And those who disbelieve say, "Why was a sign not sent down to him from his Lord?" You are only a warner, and for every people there is a guide. (7)

God knows what every female carries and what the wombs absorb and what they increase, and everything has with Him a measure. (8)

The Knower of the unseen and the witnessed, the Great, the Most High (9)

It is the same among you whether he conceals his speech or declares it aloud, or whether he hides by night or goes forth by day. (10)

He has guardian angels before him and behind him who guard him by the command of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves.

And when Allah intends evil for a people, there is no repelling it. And they have no protector besides Him. (11)

It is He who shows you lightning, causing fear and hope, and produces the heavy clouds. (12)

And the thunder exalts Him with praise, and so do the angels, for fear of Him. And He sends thunderbolts and strikes with them whom He wills, while they dispute about Allah, and He is severe in penalty. (13)

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His is the call of truth, and those they invoke besides Him do not respond to them with anything except as one who extends his hands toward water that it may reach his mouth, but it will not reach it. And the invocation of the disbelievers is not but in error. (14)

And to God prostrates whoever is in the heavens and the earth, willingly or by compulsion, and so do their shadows in the mornings and the evenings. (15)

Say, "Who is the Lord of the heavens and the earth?" Say, "Allah." Say, "Have you then taken besides Him protectors who possess no power to benefit or harm themselves?" Say, "Are the blind and the seeing equal? Or are darkness and light equal? Or have they attributed to Allah partners who created like His creation so that the creation seemed alike to them?" Say, "Allah is the Creator

of all things, and He is the All-Wise." The One, the Prevailing (16)

He sends down water from the sky, and valleys flow according to their capacity, and the flood carries a swelling foam. And from that which they heat in the fire in search of adornment or goods is a foam like it. Thus does Allah present the truth and falsehood. As for the foam, it vanishes, being cast aside, but as for that which benefits people, it remains on the earth. Thus does He present the truth and falsehood. Allah has parables (17)

For those who respond to their Lord is the best. And those who do not respond to Him - if they had all that is on the earth and as much more with it, they would offer it as ransom. Those will have an evil reckoning, and their refuge is Hell, and wretched is the resting place. (18)

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□ Is one who knows that what has been revealed to you from your Lord is the truth like one who is blind? Only those with understanding will remember. (19)

Those who fulfill the covenant of Allah and do not break the contract (20)

And those who maintain what Allah has commanded to be maintained and fear their Lord and dread the evil of the reckoning. (21)

And those who are patient, seeking the countenance of their Lord and establish prayer and spend from what We have provided them, secretly and publicly, and avert evil with good - those will have the best outcome of the home. (22)

Gardens of Eden, which they will enter, as will the righteous among their fathers, their spouses, and their offspring. And the angels will enter upon them from every gate. (23)

Peace be upon you for what you patiently endured. And excellent is the final home. (24)

And those who break the covenant of Allah after its ratification and sever that which Allah has ordered to be joined and spread corruption on earth - those will have the curse, and they will have the worst home. (25)

Allah extends provision to whom He wills and restricts it. And they rejoice in the life of this world, while the life of this world is not, compared to the Hereafter, except temporary enjoyment. (26)

And those who disbelieve say, "Why was a sign not sent down to him from his Lord?" Say, "Indeed, Allah sends astray whom He wills and guides to Himself whoever turns back [to Him]." (27)

Those who have believed and whose hearts are assured by the remembrance of Allah.

Unquestionably, by the remembrance of Allah hearts are assured. (28)

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Those who believe and do righteous deeds - for them is bliss and a good place of return. (29)

Thus We have sent you to a nation before which other nations have passed away, that you may recite to them what We have revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no god except Him. Upon Him I have relied, and to Him is my return." (30)

Even if there were a Qur'an by which mountains could be moved, or the earth could be split asunder, or the dead could be made to speak—Rather, to Allah belongs the entire command. Have not those who believe despaired that if Allah willed, He could guide all people? And those who disbelieve will continue to be struck by a calamity because of what they have done, or it will descend near their home until the promise of Allah comes to pass. Indeed, Allah does not fail in His promise. (31)

Messengers before you were mocked, but I granted respite to those who disbelieved; then I seized them. So how was My punishment? (32)

Is he then who stands over every soul for what it has earned? And they have attributed to Allah partners. Say, "Name them." Or do you inform Him of what He does not know on the earth, or of

an outward statement? Rather, their plot has been made attractive to those who disbelieve, and they have been averted from the way. And he whom Allah sends astray - for him there is no guide. (33)

They will have a punishment in this worldly life, and the punishment of the Hereafter will be more severe. And they will have no protector from Allah. (34)

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□ The description of Paradise, which the righteous have been promised, is that beneath it rivers flow, its food is everlasting and so is its shade. That is the outcome of those who fear God, and the outcome of the disbelievers is the Fire. (35)

And those to whom We gave the Scripture rejoice in what has been revealed to you, [O Muhammad], but among the factions are those who deny some of it. Say, "I have only been commanded to worship God and not to associate anything with Him. To Him I invite, and to Him is my return." (36)

And thus We have sent it down as an Arabic judgment. And if you were to follow their desires after what has come to you of knowledge, you would not have against Allah any protector or protector. (37)

And We had certainly sent messengers before you and made for them wives and offspring. And it was not for a messenger to bring a sign except by permission of God. For every term is a decree. (38)

God erases whatever He wills and confirms, and with Him is the Mother of the Book. (39)

And if We should show you some of what We promise them or We should take you in death - upon you is only the notification, and upon Us is the account. (40)

Have they not seen that We come to the land, reducing it from its borders? And God judges; none can reverse His judgment. And He is swift in account. (41)

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And those before them plotted, but to God belongs all plotting. He knows what every soul earns, and the disbelievers will come to know for whom is the final home. (42)

And those who disbelieve say, "You are not a messenger." Say, "Sufficient is God as a witness between me and you, and whoever has knowledge of the Book." (43)

14 - Surah Ibrahim

In the name of God, the Most Gracious, the Most Merciful. Alif, Lam, Ra. This is a Book which We have revealed to you, [O Muhammad], that you

may bring mankind out from darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy. (1)

To God belongs whatever is in the heavens and whatever is on the earth. And woe to the disbelievers from a severe punishment. (2)

Those who prefer the life of this world over the Hereafter and avert [people] from the way of Allah and seek to make it crooked - those are in extreme error. (3)

And We did not send any messenger except with the language of his people to state clearly to them. Then God sends astray whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise. (4)

And We had certainly sent Moses with Our signs, [saying], "Bring your people out from darkness into the light and remind them of the days of Allah. Indeed in that are signs for everyone patient and grateful." (5)

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And when Moses said to his people, "Remember the favor of God upon you when He saved you from the people of Pharaoh, who subjected you to the worst torment and slaughtered your sons and kept your women alive. And in that was a great trial from your Lord." (6)

And when your Lord proclaimed, "If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe." (7)

And Moses said, "If you disbelieve, you and whoever is on the earth altogether, then indeed, God is Free of need and Praiseworthy." (8)

Has there not come to you the news of those before you - the people of Noah, Aad, and Thamud, and those after them? None knows them except Allah. Their messengers came to them with clear proofs, but they put their hands to their mouths and said, "Indeed, we have disbelieved in that with which you have been sent, and indeed, we are in disquieting doubt about that to which you invite us." (9)

Their messengers said, "Is there any doubt about Allah, the Creator of the heavens and the earth? He invites you to forgive you some of your sins and delay you for a specified term." They said, "You are only human beings like us. You want to avert us from what our fathers used to worship. So bring us a clear authority." (10)

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Their messengers said to them, "We are only human beings like you, but God bestows His favor upon whom He wills of His servants. And it was not for us to bring you any authority except

by God's permission. And upon God let the believers put their trust." (11)

And why should we not rely upon Allah while He has guided us to our ways? And we will surely be patient over what you have harmed us. And upon Allah let the believers rely. (12)

And those who disbelieved said to their messengers, "We will surely expel you from our land, or you must return to our religion." So their Lord revealed to them, "We will surely destroy the wrongdoers." (13)

And We will surely cause you to dwell in the land after them. That is for whoever fears My station and fears My threat. (14)

And they sought victory, but every stubborn tyrant was disappointed. (15)

Behind him is Hell, and he will be given to drink from a festering water. (16)

He swallows it but can hardly swallow it, and death comes to him from every side, but he is not dead. And behind him is a severe punishment. (17)

The example of those who disbelieve in their Lord is that their deeds are like ashes blown by a strong wind on a stormy day. They will not be able to recover from what they have earned. That is the far-off misguidance (18)

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Have you not seen that God created the heavens and the earth in truth? If He wills, He can do away with you and bring a new creation. (19)

And that is not difficult for Allah (20)

And they will all appear before God, and the weak will say to those who were arrogant, "Indeed, we were your followers, so can you avail us at all against the punishment of God?" They will say, "If God had guided us, we would have guided you. It is all the same for us whether we are impatient or patient. There is for us no place of escape." (21)

And Satan said, when the matter has been decided, "Indeed, Allah promised you the promise of truth, and I promised you, but I broke my promise to you. And I had no authority over you except that I invited you and you responded to me. So do not blame me, but blame yourselves. I will not be your savior, nor will you be my savior. Indeed, I have disbelieved in what you associated with Him before. Indeed, the wrongdoers will be punished." They will have a painful punishment (22)

And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow, to abide therein eternally by permission of their Lord. Their greeting therein will be, "Peace." (23)

Have you not seen how God presents a parable: a good word is like a good tree, whose root is firm and whose branches are in the sky? (24)

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It produces its fruit at all times by permission of its Lord. And God presents examples for the people that perhaps they will be reminded. (25)

And the example of an evil word is like that of an evil tree uprooted from the surface of the earth, having no stability. (26)

God confirms those who believe with the firm word in worldly life and in the Hereafter. And God leaves astray the wrongdoers, and God does what He wills. (27)

□ Have you not seen those who exchanged the favor of Allah for disbelief and settled their people in the home of destruction? (28)

Hell they will burn in it, and wretched is the resting place. (29)

And they have set up equals to God to mislead [people] from His way. Say, "Enjoy yourselves, for indeed, your destination is the Fire." (30)

Tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before there comes a Day in which there will be no exchange or friendship. (31)

It is God who created the heavens and the earth and sent down water from the sky and brought forth thereby fruits as provision for you. And He subjected to you the ships to sail through the sea by His command and subjected to you the rivers. (32)

And He has subjected to you the sun and the moon, both diligently pursuing their courses, and He has subjected to you the night and the day. (33)

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And He gave you from all you asked of Him. And if you should count the favors of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful. (34)

And when Abraham said, "My Lord, make this city one of peace and security and save me and my sons from worshipping idols." (35)

My Lord, indeed they have led astray many among the people. So whoever follows me - indeed, he is of me. And whoever disobeys me - indeed, You are Forgiving and Merciful. (36)

Our Lord, indeed I have settled some of my descendants in an uncultivated valley near Your Sacred House, our Lord, that they may establish prayer. So fill hearts among the people with inclination toward them and provide for them from the fruits that they may be grateful. (37)

Our Lord, You know what we conceal and what we declare. Nothing is hidden from Allah on earth or in heaven. (38)

Praise be to God, who has given me, in my old age, Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication. (39)

My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication. (40)

Our Lord, forgive me and my parents and the believers the Day the account is established. (41)

And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day on which eyes will stare [in horror]. (42)

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They will rush forward, their heads covered, their glances not returning to them, and their hearts are empty (43)

And warn the people of the Day when the punishment will come to them, and those who did wrong will say, "Our Lord, delay us for a short term, so we will answer Your call and follow the messengers." Did you not swear before that you would not perish? (44)

And you dwelt in the dwellings of those who wronged themselves, and it became clear to you

how We dealt with them, and We presented to you examples. (45)

And they planned their plan, and with Allah is their plan, even though their plan was such that mountains would move. (46)

So never think that God will fail to fulfill His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution. (47)

The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing. (48)

And you will see the criminals, that Day, bound together in shackles. (49)

Their garments will be of pitch, and fire will cover their faces. (50)

That God may reward every soul for what it has earned. Indeed, God is swift in account. (51)

This is a message to mankind that they may be warned thereby and that they may know that He is only one God and that those of understanding may be reminded. (52)

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15 - Surah Al-Hijr

In the name of God, the Most Gracious, the Most Merciful. Alif, Lam, Ra. These are the verses of the Book and a clear Qur'an. (1)

Perhaps those who disbelieve wish they were Muslims (2)

Leave them to eat and enjoy themselves and let hope delude them. They are going to know. (3)

And We did not destroy a city except that it had a known decree. (4)

No nation can precede its term, nor can they delay it. (5)

And they said, "O you upon whom the message has been sent down, indeed you are mad." (6)

If you do not bring us the angels, if you should be of the truthful (7)

We do not send down the angels except with the truth, and then they would not be reprieved. (8)

Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian. (9)

And We had already sent before you among the sects of the former peoples (10)

And there came not to them a messenger but they used to ridicule him. (11)

Thus do We instill it in the hearts of the criminals. (12)

They do not believe in it, and the way of the former peoples has passed away. (13)

And even if We opened to them a gate from the heaven and they continued therein to ascend (14)

They would have said, "Our eyes have only been dazzled. Rather, we are a people bewitched." (15)

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And We have certainly placed in the heaven great stars and have beautified it for the observers. (16)

And We preserved it from every accursed devil (17)

Except for he who steals a hearing, and a clear flaming flame pursues him. (18)

And the earth We have spread out, and placed therein firm mountains, and caused to grow therein of every beautiful thing. (19)

And We have made for you therein means of livelihood and for those for whom you are not providers. (20)

There is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure. (21)

And We sent the winds as fertilizing agents, and We sent down water from the sky and gave it to you to drink, and you are not its keepers. (22)

And indeed, it is We who bring to life and cause to die, and We are the inheritors. (23)

And We have certainly known those among you who go forward and those who lag behind. (24)

And indeed, your Lord will gather them. Indeed, He is Wise and Knowing. (25)

And We have certainly created man from clay from an altered black mud. (26)

And the jinn - We created them before from scorching fire. (27)

And when your Lord said to the angels, "Indeed, I am creating a human being from clay from an altered black mud." (28)

Then when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration. (29)

Then the angels prostrated, all of them together (30)

Except Iblis, he refused to be with those who prostrate (31)

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He said, "O Iblis, what is the matter with you that you are not with those who prostrate?" (32)

He said, "I would not prostrate to a human being whom You created from clay from an altered black mud." (33)

He said, "Then get out of it, for indeed, you are expelled." (34)

Indeed, the curse will be upon you until the Day of Judgment (35)

He said, "My Lord, then reprieve me until the Day they are resurrected." (36)

He said, "Then you are among those given respite." (37)

Until the appointed time (38)

He said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all." (39)

Except for Your chosen servants among them (40)

He said, "This is a path that is straight for me." (41)

Indeed, My servants - you have no authority over them, except those who follow you of the deviators. (42)

And indeed, Hell is their promised destination, all together (43)

It has seven gates, each gate has a portion assigned to it. (44)

Indeed, the righteous will be among gardens and springs. (45)

Enter it in peace and security (46)

And We will remove whatever is in their breasts of resentment, [so] they will be brothers facing each other on thrones. (47)

No fatigue will touch them therein, nor will they be expelled from it. (48)

□ Inform My servants that it is I who am the Forgiving, the Merciful. (49)

And that My punishment is the painful punishment (50)

And inform them about the guests of Abraham (51)

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When they entered upon him and said, "Peace." He said, "Indeed, we are fearful of you." (52)

They said, "Do not be afraid. Indeed, we give you good tidings of a learned boy." (53)

He said, "Have you given me good news even though old age has touched me? Then what good news do you give me?" (54)

They said, "We give you good tidings in truth, so do not be among the despairing." (55)

He said, "And who despairs of the mercy of his Lord except those astray?" (56)

He said, "What is your matter, O messengers?" (57)

They said, "Indeed, we have been sent to a people of criminals." (58)

Except the family of Lot. Indeed, We will save them all. (59)

Except his wife. We have decreed that she will be among those who remain behind. (60)

So when the messengers came to the family of Lot (61)

He said, "Indeed, you are a people who are unknown." (62)

They said, "Rather, we have brought you what they were in doubt about." (63)

And We have brought you the truth, and indeed, We are truthful. (64)

So set out with your family during a part of the night and follow their backs, and let not any of you look back, and proceed where you are commanded. (65)

And We decreed for him that matter: that the last of these people would be cut off in the morning. (66)

And the people of the city came, rejoicing (67)

He said, "These are my guests, so do not disgrace me." (68)

And fear God and do not disgrace me (69)

They said, "Did We not forbid you from the worlds?" (70)

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He said, "These are my daughters, if you are going to do something." (71)

By your life, they are in their intoxication, wandering blindly (72)

Then the blast overtook them while they were shining (73)

So We turned it upside down and rained down upon them stones of hard clay. (74)

Indeed in that are signs for those who take signs. (75)

And indeed, it is on a firm path (76)

Indeed in that is a sign for the believers (77)

And indeed, the companions of the thicket were wrongdoers (78)

So We took revenge on them, and indeed, they are on a clear path. (79)

And the companions of Al-Hijr denied the messengers (80)

And We gave them Our signs, but they turned away from them. (81)

And they used to carve out of the mountains, houses, feeling secure. (82)

Then the blast overtook them in the morning (83)

So what they were earning did not avail them. (84)

And We did not create the heavens and the earth and what is between them except in truth. And indeed, the Hour is coming, so pardon with gracious forgiveness. (85)

Indeed, your Lord is the Creator, the All-Knowing. (86)

And We have given you seven of the oft-repeated verses and the great Qur'an. (87)

Do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, and do not grieve over them, and lower your wing to the believers. (88)

And say, "Indeed, I am the clear warner." (89)

As We sent down upon those who divided (90)

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Those who have divided the Qur'an into parts
(91)

By your Lord, We will surely question them all
(92)

About what they used to do (93)

So proclaim what you are commanded and turn
away from the polytheists. (94)

Indeed, We are sufficient for you against the
mockers. (95)

Those who make another god with God - they will
soon know. (96)

And We certainly know that your breast is
constrained by what they say. (97)

So glorify the praises of your Lord and be among
those who prostrate. (98)

And worship your Lord until there comes to you
the certainty (99)

16 - Surah An-Nahl

In the name of God, the Most Gracious, the Most
Merciful. The command of God has come, so do
not hasten it. Glory be to Him, and He is far
above what they associate with Him. (1)

He sends down the angels with the Spirit by His
command upon whomever He wills of His

servants, [saying], "Warn that there is no god except Me, so fear Me." (2)

He created the heavens and the earth in truth. Exalted is He above what they associate with Him. (3)

He created man from a sperm-drop, and at once he is a clear adversary. (4)

And the grazing livestock He has created for you; in them you have warmth and [numerous] benefits, and from them you eat. (5)

And therein is beauty for you when you give rest and when you put forth (6)

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And they carry your burdens to a land you could not have reached except with great difficulty. Indeed, your Lord is Kind and Merciful. (7)

And horses, mules, and donkeys for you to ride and as adornment. And He creates that which you do not know. (8)

And upon Allah is the direction of the way, and among them is some that is crooked. And if He willed, He could have guided you all. (9)

It is He who sends down water from the sky. From it you have drink, and from it are vegetation in which you name [your names]. (10)

He causes to grow for you thereby the crops, the olives, the palm trees, the grapes, and from all the fruits. Indeed in that is a sign for a people who give thought. (11)

And He has subjected to you the night and the day and the sun and the moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason. (12)

And He has created for you on the earth varying in color. Indeed in that is a sign for a people who remember. (13)

And it is He who subjected the sea so that you may eat from it tender meat and extract from it ornaments which you wear, and you see the ships plying through it, and that you may seek of His bounty; and perhaps you will be grateful. (14)

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And He has cast into the earth firm mountains, lest it should shift with you, and rivers and roads, that you may be guided. (15)

And signs, and by the stars they are guided. (16)

Is He who creates like he who does not create? Then will you not remember? (17)

And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful. (18)

And God knows what you conceal and what you declare (19)

And those they invoke besides God do not create anything, and they are created. (20)

Dead, not alive, and they do not perceive when they will be resurrected. (21)

Your God is one God. As for those who do not believe in the Hereafter, their hearts are in denial, and they are arrogant. (22)

Indeed, Allah knows what they conceal and what they declare. Indeed, He does not like the arrogant. (23)

And when it is said to them, "What has your Lord revealed?" they say, "Legends of the former peoples." (24)

That they may bear their own burdens in full on the Day of Resurrection, and some of the burdens of those whom they misled without knowledge. Unquestionably, evil is that which they bear. (25)

Those before them plotted, but God attacked their building from its foundations, and the roof fell upon them from above, and the punishment came upon them from where they did not perceive. (26)

Then on the Day of Resurrection He will disgrace them and say, "Where are My partners concerning whom you used to dispute?" Those who were given knowledge will say, "Indeed, disgrace this Day and evil are upon the disbelievers." (27)

Those whom the angels take in death while they are wronging themselves, and they offer [their] peace, "We were not doing any evil." But indeed, Allah is Knowing of what you used to do. (28)

So enter the gates of Hell to abide therein. Wretched is the residence of the arrogant. (29)

And it will be said to those who feared, "What has your Lord sent down?" They will say, "Good." For those who do good in this world is good, and the home of the Hereafter is better. And excellent is the home of the righteous. (30)

Gardens of Eden, which they will enter, beneath which rivers flow. They will have therein whatever they wish. Thus does Allah reward the righteous. (31)

(32)

Do they await anything but that the angels should come to them or that the command of your Lord should come? Thus did those before them. And Allah wronged them not, but they were wronging themselves. (33)

Then the evils of what they did befell them, and what they used to ridicule encompassed them. (34)

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And those who associate others with God say, "If God had willed, we would not have worshipped anything besides Him, nor would our fathers, nor would we have forbidden anything besides Him." Thus did those before them. Is there then upon the messengers except the clear notification? (35)

And We have certainly sent to every nation a messenger, [saying], "Worship God and avoid false gods." And among them were those whom God guided, and among them were those upon whom error was justified. So travel through the land and see what was the end of those who denied. (36)

If you are eager for their guidance, then indeed, Allah does not guide those whom He leads astray, and they will have no helpers. (37)

And they swear by God their most solemn oaths that God will not resurrect him who dies. Yes, it is a true promise binding upon Him, but most of the people do not know. (38)

That He may make clear to them that concerning which they differ, and that those who disbelieve may know that they are liars (39)

Our word to a thing when We intend it is only that We say to it, "Be," and it is. (40)

And those who emigrated for the cause of Allah after they had been wronged - We will surely settle them in this world in goodness, and the reward of the Hereafter will be greater, if they only knew. (41)

Those who are patient and rely upon their Lord (42)

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And We did not send before you, [O Muhammad], except men to whom We revealed. So ask the people of the message if you do not know. (43)

With clear proofs and scriptures. And We have sent down to you the message that you may make clear to the people what was sent down to them and that they might give thought. (44)

Do those who plot evil feel secure that Allah will not cause the earth to swallow them up or that the punishment will not come to them from where they do not perceive? (45)

Or He seizes them in their change, but they will not be able to cause failure. (46)

Or He seizes them in fear. Indeed, your Lord is Kind and Merciful. (47)

Have they not seen what God has created of things whose shadows turn to the right and the

left, prostrating to God, while they are humbled? (48)

And to God prostrates whatever is in the heavens and whatever is on the earth of creatures and the angels, and they are not arrogant. (49)

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They fear their Lord above them and do what they are commanded. (50)

And God said, "Do not take two gods. He is only one God, so fear only Me." (51)

To Him belongs whatever is in the heavens and the earth, and to Him is the religion that is due. Then do you fear other than God? (52)

And whatever blessing you have is from Allah. Then when adversity touches you, to Him you cry for help. (53)

Then, when He removes the hardship from you, at once a party of you associate others with their Lord. (54)

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That they may disbelieve in what We have given them. So enjoy yourselves, for you will soon know. (55)

And they assign to that of which they have no knowledge a share of what We have provided

them. By God, you will surely be asked about what you used to invent. (56)

And they attribute daughters to God - glory be to Him - and for themselves whatever they desire. (57)

And when one of them is given the good news of a female, his face darkens, and he is filled with inward grief. (58)

He hides from his people because of the evil of the news he has been given. Should he keep him in disgrace or bury him in the dust? Unquestionably, evil is what they judge. (59)

For those who do not believe in the Hereafter is an evil example. And to God belongs the highest example. And He is the Exalted in Might, the Wise. (60)

And if God were to punish people for their wrongdoing, He would not leave on the earth a single creature, but He delays them for a specified term. And when their term comes, they will not delay it an hour, nor will they advance it. (61)

And they attribute to God that which they hate, and their tongues describe falsely that they will have the best. There is no doubt that they will have the Fire, and that they are transgressors. (62)

By God, We did send to nations before you, but Satan made their deeds pleasing to them. So he is their protector today, and they will have a painful punishment. (63)

And We have not sent down to you the Book except that you may make clear to them that over which they have differed and as guidance and mercy for a people who believe. (64)

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And God sends down water from the sky and revives the earth with it after its lifelessness. Indeed in that is a sign for a people who listen. (65)

And indeed, in livestock there is a lesson for you. We give you drink from what is in their bellies - between excrement and blood - pure milk, palatable to drinkers. (66)

And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason. (67)

And your Lord inspired the bee, saying, "Take for yourselves dwellings in the mountains and in the trees and in what they construct." (68)

Then eat of all the fruits, and follow the paths of your Lord humbly submissive. From their bellies emerges a drink of various colors, in which is

healing for people. Indeed, in that is a sign for a people who reflect. (69)

And God created you, then He will take you. And among you is he who is returned to the most decrepit age so that he knows nothing, after [having] knowledge. Indeed, God is Knowing and Competent. (70)

And God has favored some of you over others in provision. So those who are favored will not return their provision to those their right hands possess, for they are equal therein. Is it then that they deny the favor of God? (71)

And God has made for you mates from among yourselves and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then is it in falsehood that they believe and in the favor of God that they deny? (72)

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And they worship besides God that which possesses for them no provision from the heavens or the earth, nor are they able to do so. (73)

So do not make comparisons for God. Indeed, God knows, while you do not know. (74)

Allah presents an example: a slave owned by someone who has no power over anything, and he whom We have provided from Us with a good

provision, so he spends from it secretly and publicly. Are they equal? Praise be to Allah. Rather, most of them do not know. (75)

And God presents an example of two men, one of them mute, unable to do anything, and he is entirely dependent on his master. Whichever way he directs him, he brings no good. Is he equal to one who enjoins justice and is on a straight path? (76)

To God belongs the unseen of the heavens and the earth. And the matter of the Hour is not but as the blink of an eye, or even nearer. Indeed, God is over all things competent. (77)

And God brought you forth from the wombs of your mothers while you knew nothing, and He gave you hearing and sight and hearts that you might be grateful. (78)

Have they not seen the birds controlled in the atmosphere of the sky? None holds them up except Allah. Indeed in that are signs for a people who believe. (79)

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And God has made for you, from your houses, a place of rest, and has made for you from the skins of livestock, houses which you find light on the day of your departure and the day of your settlement, and from their wool and their fur and their hair, furniture and provisions for a time. (80)

And God has made for you, from what He has created, shades and has made for you shelters in the mountains and has made for you garments to protect you from the heat and garments to protect you from your violence. Thus does He complete His favor upon you that you may submit. (81)

But if they turn away, then upon you is only the clear notification. (82)

They recognize the favor of Allah, then they deny it, and most of them are disbelievers. (83)

And the Day We will raise up from every nation a witness, then no permission will be given to those who disbelieved, nor will they be asked to accept their repentance. (84)

And when those who did wrong see the punishment, it will not be lightened for them, nor will they be reprieved. (85)

And when those who associate others with God see their associates, they say, "Our Lord, these are our associates whom we used to invoke besides You." But they throw back to them the word, "Indeed, you are liars." (86)

And they will offer to God that Day peace, and what they used to invent will be lost to them. (87)

Those who disbelieved and averted [people] from the way of Allah - We will increase for them punishment over the punishment because they were causing corruption. (88)

And the Day We will raise up in every nation a witness over them from among themselves, and We will bring you as a witness over these. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims. (89)

Indeed, God commands justice, doing good, and giving to relatives. And He forbids immorality, bad conduct, and oppression. He instructs you that perhaps you will be reminded. (90)

And fulfill the covenant of Allah when you have made a covenant, and do not break oaths after their confirmation, and you have already made Allah a guarantor over you. Indeed, Allah knows what you do. (91)

And do not be like the one who undoes her spun thread after it has become strong, taking your oaths as a means of deception among yourselves, lest one nation be more numerous than another. God is only testing you thereby, and He will surely make clear to you on the Day of Resurrection that over which you used to differ. (92)

And if God had willed, He would have made you one nation, but He sends astray whom He wills

and guides whom He wills. And you will surely be asked about what you used to do. (93)

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And do not take your oaths as a means of deception between you, lest a foot slip after it had been firmly planted, and you taste evil for having averted [people] from the way of Allah. And for you is a great punishment. (94)

And do not exchange the covenant of God for a small price. Indeed, that which is with God is best for you, if you only knew. (95)

What you have will be exhausted, but what is with Allah is lasting. And We will surely reward those who are patient with the best of what they used to do. (96)

Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely reward them according to the best of what they used to do. (97)

So when you recite the Qur'an, seek refuge in Allah from Satan, the accursed. (98)

Indeed, he has no authority over those who believe and rely upon their Lord. (99)

His authority is only over those who take him as a friend and those who associate others with him. (100)

And when We substitute one verse for another - and God is most knowing of what He sends down - they say, "You are only an inventor." Rather, most of them do not know. (101)

Say, "The Holy Spirit has brought it down from your Lord in truth to strengthen those who believe and as guidance and good tidings to the Muslims." (102)

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And We certainly know that they say, "It is only a human being who teaches him." The language of the one they refer to is foreign, while this is a clear Arabic language. (103)

Indeed, those who do not believe in the verses of God - God will not guide them, and they will have a painful punishment. (104)

Only those who do not believe in the verses of Allah invent falsehood, and it is those who are the liars. (105)

Whoever disbelieves in Allah after his belief, except for one who is forced [to disbelieve] while his heart is secure in faith. But as for those who open their breasts to disbelief, upon them is wrath from Allah, and they will have a great punishment. (106)

That is because they preferred the life of this world over the Hereafter and because God does not guide the disbelieving people. (107)

Those are the ones over whose hearts, hearing and vision Allah has set a seal, and it is those who are the heedless. (108)

There is no doubt that they will be the losers in the Hereafter (109)

Then indeed, your Lord is for those who emigrated after they were persecuted and then strove and were patient - indeed, your Lord, thereafter, is Forgiving and Merciful. (110)

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□ The Day every soul will come disputing for itself, and every soul will be fully compensated for what it did, and they will not be wronged. (111)

And God presents an example: a town that was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of God. So God made it taste the garment of hunger and fear for what they used to do. (112)

And there had already come to them a messenger from among themselves, but they denied him, so the punishment seized them while they were wrongdoers. (113)

So eat of what God has provided for you [that is] lawful and good, and be grateful for the favor of God, if it is Him that you worship. (114)

He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than God. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limits], then indeed, God is Forgiving and Merciful. (115)

And do not say about what your tongues falsely ascribe, "This is lawful and this is unlawful," to invent a lie against Allah. Indeed, those who invent a lie against Allah will not succeed. (116)

A brief enjoyment, and for them is a painful punishment. (117)

And We prohibited to those who were Jews what We related to you before, and We did not wrong them, but they were wronging themselves. (118)

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Then indeed, your Lord is, to those who did evil in ignorance and then repented after that and corrected themselves - indeed, your Lord, after that, is Forgiving and Merciful. (119)

Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not of those who associate others with God. (120)

Thankful for His blessings. He chose him and guided him to a straight path. (121)

And We gave him good in this world, and indeed, in the Hereafter, he will be among the righteous. (122)

Then We revealed to you, [O Muhammad], to follow the religion of Abraham, inclining toward truth, and he was not of the polytheists. (123)

The Sabbath was only made for those who disagreed about it, and indeed, your Lord will judge between them on the Day of Resurrection regarding what they were in. They disagree (124)

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of the [rightly] guided. (125)

And if you punish, then punish with the equivalent of that with which you were afflicted. But if you are patient, it is better for the patient. (126)

And be patient, and your patience is not but through Allah. And do not grieve over them and do not be in distress over what they plot. (127)

Indeed, Allah is with those who fear Him and those who are doers of good. (128)

17 - Surah Al-Isra

In the name of God, the Most Gracious, the Most Merciful. Glory be to Him who took His servant by night from al-Masjid al-Haram to al-Masjid al-

Aqsa, whose surroundings We have blessed, to show him some of Our signs. Indeed, it is He who is the Hearing, the Seeing. (1)

And We gave Moses the Scripture and made it a guidance for the Children of Israel, "Do not take besides Me a protector." (2)

The offspring of those We carried with Noah. Indeed, he was a grateful servant. (3)

And We decreed to the Children of Israel in the Book that you will certainly spread corruption in the land twice and that you will assert great exaltation (4)

Then, when the first of the two promises came to pass, We sent against you Our servants of great might, and they ravaged [your] homes. And it was a promise fulfilled. (5)

Then We gave you back the upper hand over them and reinforced you with wealth and children and made you more numerous in manpower (6)

If you do good, you do good for yourselves; and if you do evil, it is for yourselves. But when the threat of the Hereafter comes to pass, they will blacken your faces and enter the mosque as they entered it the first time and destroy what they had exalted with utter destruction. (7)

Perhaps your Lord will have mercy upon you. But if you return [to sin], We will return [to sin], and We have made Hell, for the disbelievers, a prison. (8)

Indeed, this Qur'an guides to that which is most upright and gives good tidings to the believers who do righteous deeds that they will have a great reward. (9)

And that those who do not believe in the Hereafter - We have prepared for them a painful punishment. (10)

And man invokes evil as he invokes good, and man is ever hasty. (11)

And We have made the night and the day two signs, and We have erased the sign of the night and made the sign of the day visible - that you may seek bounty from your Lord and that you may know the number of years and the account. And We have explained everything in detail. (12)

And We have fastened every man's fate to his neck, and We will produce for him on the Day of Resurrection a book which he will find wide open. (13)

Read your record. Sufficient is yourself against you this Day as accountant. (14)

Whoever is guided is only guided for [the benefit of] himself, and whoever goes astray only goes astray to his own detriment. And no bearer of

burdens will bear the burden of another, and We never punish until We have sent a messenger. (15)

And when We intend to destroy a city, We command its affluent ones, but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction. (16)

And how many generations have We destroyed after Noah? And sufficient is your Lord, concerning the sins of His servants, as Knower and Seer. (17)

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Whoever desires the immediate, We hasten for him from it what We will for whom We intend. Then We have made for him Hell, which he will burn, reprehensible and banished. (18)

And whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - it is those whose effort is ever appreciated. (19)

To all We provide from the gift of your Lord, and the gift of your Lord is not restricted. (20)

See how We have favored some of them over others. And the Hereafter is greater in degrees and greater in preference. (21)

Do not make with God another god, lest you sit down blamed and forsaken. (22)

And your Lord has decreed that you worship none but Him, and to parents, good treatment. Whether one or both of them reach old age with you, do not say to them a word of contempt, and do not repel them but speak to them a generous word. (23)

And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small." (24)

Your Lord is most knowing of what is within yourselves. If you should be righteous - then indeed He is ever, to the frequently turning back, Forgiving. (25)

And give to the relative his right, and [also] to the poor and the traveler, and do not spend wastefully. (26)

Indeed, the wasteful are brothers of the devils, and Satan has ever been ungrateful to his Lord. (27)

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But if you turn away from them, seeking mercy from your Lord which you expect, then speak to them a gentle word. (28)

And do not make your hand chained to your neck nor stretch it forth completely, lest you become blamed and destitute. (29)

Indeed, your Lord extends provision to whom He wills and restricts it. Indeed, He is ever, concerning His servants, Acquainted and Seeing. (30)

And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin. (31)

And do not come near to adultery. Indeed, it is ever an immorality and is evil as a way. (32)

And do not kill the soul which God has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported. (33)

And do not approach the property of an orphan, except in a way that is best, until he reaches maturity. And fulfill [all] commitments. Indeed, the commitment will be questioned about. (34)

And give full measure when you measure, and weigh with a just balance. That is better and more suitable for final outcome. (35)

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those one will be questioned. (36)

And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height. (37)

All of that was evil in the sight of your Lord and detestable (38)

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This is from the wisdom that your Lord has revealed to you. And do not make with God another deity, lest you be thrown into Hell, blamed and banished. (39)

Has your Lord preferred you to sons and taken for Himself daughters from among the angels? Indeed, you are saying a terrible word. (40)

And We have certainly presented in this Qur'an [a series of verses] that they may be reminded, but it only increases them in aversion. (41)

Say, "If there had been with Him gods, as they say, then they would have sought a way to the Lord of the Throne." (42)

Glory be to Him, and He is far above what they say, far above. (43)

The seven heavens and the earth and whoever is in them exalt Him. And there is not a thing but exalts Him with praise, but you do not perceive their exaltation. Indeed, He is Forbearing and Forgiving. (44)

And when you recite the Qur'an, We place between you and those who do not believe in the Hereafter an invisible veil. (45)

And We have placed coverings over their hearts, lest they understand it, and deafness in their ears. And when you mention your Lord alone in the Qur'an, they turn their backs in aversion. (46)

We know best what they listen to when they listen to you, and when they are in private conversation, when the wrongdoers say, "You are following none but a bewitched man." (47)

See how they have put forth for you examples, but have gone astray and are unable to find a way. (48)

And they said, "When we are bones and fragments, will we then be resurrected as a new creation?" (49)

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□ Say, "Be you stones or iron." (50)

Or a creation from what is greater in your breasts. Then they will say, "Who will bring us back?" Say, "He who created you the first time." Then they will shake their heads at you and say, "When is that?" Say, "Perhaps it will be soon." (51)

The Day He calls you and you respond with His praise and you think that you had remained only a little while. (52)

And tell My servants to say that which is best. Indeed, Satan is dissipating among them. Indeed, Satan is an open enemy to man. (53)

Your Lord knows best about you. If He wills, He will have mercy upon you, or if He wills, He will punish you. And We have not sent you over them as a guardian. (54)

And your Lord is most knowing of whoever is in the heavens and the earth. And We have certainly preferred some prophets over others, and We gave David the Psalms. (55)

Say, "Call upon those whom you claim to be besides Him, but they do not possess the power to remove distress from you or to transfer it." (56)

Those are the ones who call upon their Lord, desiring a means of approach to Him, which of them is nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is to be feared. (57)

And there is no town but that We will destroy it before the Day of Resurrection or punish it with a severe punishment. That is written in the Book. (58)

And nothing prevented Us from sending the signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We do not send the signs except as a warning. (59)

And remember when We said to you, "Indeed, your Lord has encompassed the people." And We did not make the vision which We showed you except as a trial for the people and the accursed tree in the Qur'an. And We frighten them, but it only increases them in great transgression. (60)

And when We said to the angels, "Prostrate to Adam," they prostrated, except for Iblis. He said, "Should I prostrate to one You created from clay?" (61)

He said, "Have you seen this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely consume his descendants, except for a few." (62)

He said, "Go, and whoever follows you among them - indeed, Hell will be your recompense, an ample recompense." (63)

And incite with your voice whomever you can among them and assault them with your cavalry and your infantry and share with them in wealth and children and make promises to them. But Satan does not promise them except delusion. (64)

Indeed, My servants - you have no authority over them. And sufficient is your Lord as Disposer of affairs. (65)

Your Lord is He who drives the ship for you through the sea that you may seek of His bounty. Indeed, He is to you ever Merciful. (66)

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And when harm touches you at sea, lost are those you call upon except Him. But when He delivers you to land, you turn away. And ever is man ungrateful. (67)

Do you then feel secure that He will not cause a part of the land to swallow you up or send upon you a storm of stones and then you will not find for yourselves a protector? (68)

Or do you feel secure that He will not return you to it another time and send upon you a violent wind and drown you for your disbelief? Then you will not find for yourselves against Us any follower of it. (69)

□ And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference. (70)

The Day We will call every people with their leader. Then whoever is given his record in his

right hand - those will read their record, and they will not be wronged a thread. (71)

And whoever is blind in this world will be blind in the Hereafter and even more astray in way. (72)

And they almost tempted you away from that which We revealed to you, so that you might invent something else about Us. And then they would have taken you as a friend. (73)

And had We not strengthened you, you would have almost inclined to them a little (74)

Then We would have made you taste double the punishment of life and double the punishment of death, then you would not find for yourself against Us any helper. (75)

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And they almost tempted you to leave the land to expel you from it, but then they would not remain behind you except for a little. (76)

The way of those We sent before you of Our messengers. And you will not find in Our way any change. (77)

Establish prayer at the decline of the sun until the darkness of the night and [also] the Qur'an of dawn. Indeed, the Qur'an of dawn is ever witnessed. (78)

And during part of the night, pray with it as additional prayer for you. Perhaps your Lord will raise you to a position of praise. (79)

And say, "My Lord, let me enter a truthful entrance and let me exit a truthful exit and grant me from Yourself a supporting authority." (80)

And say, "The truth has come, and falsehood has perished. Indeed, falsehood is bound to perish." (81)

And We send down from the Qur'an that which is a healing and a mercy to the believers, but it does not increase the wrongdoers except in loss. (82)

And when We bestow favor upon man, he turns away and distances himself, but when evil touches him, he is despairing. (83)

Say, "Each one acts according to his own disposition, and your Lord is most knowing of who is best guided in the way." (84)

They ask you about the spirit. Say, "The spirit is from the command of my Lord, and you have not been given of knowledge except a little." (85)

And if We willed, We could surely take away that which We have revealed to you, and then you would not find for yourself concerning it any protector against Us. (86)

Except for the mercy of your Lord. Indeed, His favor upon you has been great. (87)

Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants." (88)

And We have certainly presented for the people in this Qur'an from every [kind of] example, but most of the people refused except disbelief. (89)

And they said, "We will not believe you until you cause a spring to gush forth for us from the earth." (90)

Or you have a garden of palm trees and grapes and rivers gush forth within it abundantly. (91)

Or you cause the sky to fall upon us in fragments, as you have claimed, or you bring God and the angels before us. (92)

Or you have a house of gold or you ascend into the heaven. And we will never believe in your ascension until you bring down to us a book that we can read. Say, "Exalted is my Lord! Was I not but a human messenger?" (93)

And nothing prevented the people from believing when guidance came to them except that they said, "Has God sent a human being as a messenger?" (94)

Say, "If there were angels walking about securely on the earth, We should certainly have sent down to them from the heaven an angel as a messenger." (95)

Say, "Sufficient is Allah as a witness between me and you. Indeed, He is ever, of His servants, Knowing and Seeing." (96)

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And he whom Allah guides is the one who is guided, and he whom He sends astray - you will find for them no protectors other than Him. And We will gather them on the Day of Resurrection on their faces, blind, dumb, and deaf. Their refuge is Hell. Every time it subsides, We will increase their Blaze. (97)

That is their recompense because they disbelieved in Our verses and said, "When we are bones and fragments, will we indeed be resurrected as a new creation?" (98)

□ Have they not seen that God, who created the heavens and the earth, is able to create the likes of them and has set for them a term about which there is no doubt? But the wrongdoers refused except to be ungrateful. (99)

Say, "If you possessed the treasures of my Lord's mercy, you would withhold them for fear of spending them." And ever is man niggardly. (100)

And We had certainly given Moses nine clear signs. So ask the Children of Israel when he came to them and Pharaoh said to him, "Indeed, I think you, O Moses, are bewitched." (101)

He said, "You have certainly known that none has sent down these except the Lord of the heavens and the earth as clear evidence. And indeed, I think, O Pharaoh, that you are doomed." (102)

So he wanted to expel them from the land, but We drowned him and all those with him. (103)

And We said after him to the Children of Israel, "Dwell in the land. Then, when the promise of the Hereafter comes, We will bring you together in droves." (104)

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And with the truth We sent it down, and with the truth it has descended. And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner. (105)

And a Qur'an which We have divided into parts in order that you may recite it to the people at intervals, and We have sent it down by gradual revelation. (106)

Say, "Believe in it or do not believe." Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration. (107)

And they say, "Glory be to our Lord! Indeed, the promise of our Lord will be fulfilled." (108)

And they fall upon their chins weeping, and it increases them in humility. (109)

Say, "Call upon God or call upon the Most Merciful. Whichever [name] you call upon, to Him belong the best names. And do not recite your prayer aloud or in a low voice, but seek between the two a way." (110)

And say, "Praise be to God, who has not taken a son, nor has He had a partner in dominion, nor has He had a protector out of humiliation. And glorify Him with great glorification." (111)

18 - Surah Al-Kahf

In the name of God, the Most Gracious, the Most Merciful. Praise be to God, who has sent down the Book to His servant and has not made therein any crookedness. (1)

A guardian to warn of a severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward. (2)

Abiding therein forever (3)

And to warn those who say, "God has taken a son." (4)

They have no knowledge of it, nor did their fathers. Grave is the word that comes out of their mouths. They say nothing but a lie. (5)

Perhaps you would kill yourself with grief over them, if they do not believe in this message. (6)

Indeed, We have made that which is on the earth adornment for it that We may test them as to which of them is best in deed. (7)

And indeed, We will make what is on it a barren plain (8)

Or do you think that the companions of the cave and the inscription were, among Our signs, a wonder? (9)

When the young men took refuge in the cave, they said, "Our Lord, grant us mercy from Yourself and facilitate for us our affair with right guidance." (10)

So We sealed their ears in the cave for a number of years. (11)

Then We raised them up that We might test which of the two parties had best calculated the time they had tarried (12)

We relate to you their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance. (13)

And We sealed their hearts when they stood up and said, "Our Lord is the Lord of the heavens

and the earth. Never will we invoke besides Him any deity. We would have certainly spoken then an outrageous thing.” (14)

These are our people who have taken gods besides Him. Why do they not produce for them a clear authority? Then who is more unjust than he who invents a lie against God? (15)

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And when you withdrew from them and what they worshipped except God, then take refuge in the cave. Your Lord will spread out for you from His mercy and will prepare for you from your matter relief. (16)

And you see the sun, when it rises, inclining away from their cave on the right, and when it sets, passing them by on the left, while they are within an open space thereof. That is from the signs of Allah. He whom Allah guides is the one who is [rightly] guided, and he whom He sends astray - never will you find for him a protector to guide him. (17)

And you think them awake, while they are asleep. And We turn them to the right and to the left, while their dog stretches out its forelegs at the entrance. If you had looked at them, you would have turned away from them in flight, and you would have been filled with terror from them. (18)

And thus We raised them up that they might ask one another. One of them said, "How long have you remained?" They said, "We have remained a day or part of a day." They said, "Your Lord is most knowing of how long you have remained. So send one of you with this silver of yours to the city and let him see which of them has the best food, and let him bring you provision from it, and let him be gentle, and do not be harsh." They will make you feel like someone else (19)

If they gain the upper hand over you, they will stone you or return you to their religion, and you will never succeed then. (20)

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And thus We revealed to them that they might know that the promise of Allah is truth and that the Hour is about which there is no doubt. When they disputed among themselves about their affair, they said, "Build over them a structure. Their Lord is most knowing of them." Those who prevailed in their affair said, "We will surely take over them a mosque." (21)

They will say, "Three, their fourth being their dog." And they will say, "Five, their sixth being their dog," guessing at the unseen. And they will say, "Seven, their eighth being their dog." Say, "My Lord knows best their number. None knows them except a few. So do not dispute about them except an outward dispute, and do not inquire about them from anyone among them." (22)

And never say of anything, "I will do that tomorrow." (23)

Except if God wills. And remember your Lord when you forget and say, "Perhaps my Lord will guide me to something nearer than this to right conduct." (24)

And they remained in their cave for three hundred years and added nine (25)

Say, "God knows best how long they stayed. To Him belongs the unseen [aspects] of the heavens and the earth. He sees and hears. They have no protector besides Him, and He does not share His rule with anyone." (26)

And recite what has been revealed to you of the Book of your Lord. None can change His words, and you will never find besides Him any refuge. (27)

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And keep yourself patient [by being] with those who call upon their Lord morning and evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life. And do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect. (28)

And say, "The truth is from your Lord. So whoever wills - let him believe; and whoever wills

- let him disbelieve. Indeed, We have prepared for the wrongdoers a Fire whose walls will encompass them. And if they call for relief, they will be relieved with water like molten brass, which scalds the faces. Evil is the drink, and evil is the resting place." (29)

Indeed, those who have believed and done righteous deeds - never will We allow to be lost the reward of any who did well in deeds. (30)

Those will have gardens of perpetual bliss beneath which rivers flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and heavy brocade, reclining therein on adorned couches. What an excellent reward and an excellent resting place! (31)

□ And present to them an example of two men: We gave to one of them two gardens of grapevines and surrounded them with palm trees and put between them crops. (32)

Both gardens produced their fruit, and they did not withhold anything from it, and We caused a river to gush forth within them. (33)

And he had fruit, so he said to his companion while he was conversing with him, "I am greater than you in wealth and stronger in men." (34)

And he entered his garden while he was wronging himself. He said, "I do not think that this will ever perish." (35)

And I do not think the Hour will come, and if I am returned to my Lord, I will surely find better than it as a return. (36)

His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust, then from a sperm-drop, then proportioned you as a man?" (37)

But He is Allah, my Lord, and I do not associate anyone with my Lord. (38)

And why, when you entered your garden, did you not say, "Whatever God wills will occur; there is no power except with God." If you should think that I am less than you in wealth and children? (39)

Perhaps my Lord will give me something better than your garden and send upon it a storm from the sky, and it will become a smooth ground. (40)

Or its water becomes sunken in, then you will never be able to seek it out. (41)

And its fruit is encompassed, so he begins to wring his hands over what he spent on it, while it is hollow upon its trellises, and he says, "Oh, would that I had not associated anyone with my Lord!" (42)

And he had no group to aid him other than God, nor was he victorious. (43)

There, the guardianship belongs to God, the Truth. He is the best in reward and the best in outcome. (44)

And present to them the example of the life of this world, as water which We send down from the sky, and the vegetation of the earth mingles with it and then becomes chaff which the winds scatter. And ever is God, over all things, competent. (45)

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Wealth and children are the adornment of the worldly life, but the lasting righteous deeds are better in the sight of your Lord for reward and better for hope. (46)

And the Day We set the mountains in motion and you see the earth laid bare, and We gather them together and do not leave behind a single one of them. (47)

And they will be presented before your Lord in ranks, [saying], "You have certainly come to Us as We created you the first time. Rather, you claimed that We would not make for you an appointment." (48)

And the record is placed, and you see the criminals fearful of what is in it, and they say, "Woe to us! What is this record that leaves out

nothing small or great but that it has enumerated it?" And they will find what they did present, and your Lord does not wrong anyone. (49)

And when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblis. He was of the jinn, but he disobeyed the command of his Lord. Then would you take him and his descendants as allies instead of Me while they are an enemy to you? An evil exchange for the wrongdoers. (50)

□ I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken the misguiders as supporters. (51)

And the Day He will say, "Call upon My associates whom you claimed." So they will call upon them, but they will not respond to them, and We will place between them a barrier of destruction. (52)

And the criminals will see the Fire and think that they will fall into it, but they will find no way out from it. (53)

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And We have certainly presented for the people in this Qur'an from every [kind of] example, but man has ever been, most of anything, contentious. (54)

And nothing prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that the precedent of the former peoples should come to them or the punishment should come to them face to face. (55)

We do not send the messengers except as bringers of good tidings and warners. And those who disbelieve dispute with falsehood to invalidate thereby the truth, and they take My signs and that with which they are warned in ridicule. (56)

And who is more unjust than he who is reminded of the verses of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed coverings over their hearts, lest they understand it, and deafness in their ears. And if you should call them to guidance, they will never be guided then, ever. (57)

And your Lord is the Forgiving, the Possessor of Mercy. If He were to impose blame upon them for what they have earned, He would have hastened the punishment for them. Rather, for them is an appointed time from which they will not find any refuge. (58)

And those towns - We destroyed them when they committed injustice, and We appointed for their destruction a time appointed. (59)

And when Moses said to his boy, "I will not cease until I reach the junction of the two seas or I will spend ages." (60)

But when they reached their meeting place, they forgot their fish, and it took its course into the sea, sneaking about. (61)

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So when they had passed, he said to his boy, "Bring us our lunch. We have certainly suffered much fatigue on this journey of ours." (62)

He said, "Have you seen when we took refuge in the rock? But I forgot the fish. And none made me forget it except Satan - that I should mention it - and it took its way into the sea, wondrously." (63)

He said, "That is what we were seeking." So they returned to their footsteps, telling stories. (64)

Then they found one of Our servants to whom We had given mercy from Us and had taught him knowledge from Us. (65)

Moses said to him, "May I follow you so that you may teach me from what you have been taught of sound judgment?" (66)

He said, "You will never be able to have patience with me." (67)

How can you be patient about something you do not know? (68)

He said, "You will find me, if God wills, patient, and I will not disobey you in any matter." (69)

He said, "If you follow me, do not ask me about anything until I mention it to you." (70)

So they set out, until, when they embarked on the ship, he scuttled it. He said, "Have you scuttled it to drown its people? You have certainly done a terrible thing." (71)

He said, "Did I not tell you that you would never be able to have patience with me?" (72)

He said, "Do not hold me accountable for what I forgot, and do not burden me with my affair with difficulty." (73)

So they set out, until, when they met a boy, he killed him. He said, "Have you killed a pure soul without justification? You have certainly done a terrible thing." (74)

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He said, "Did I not tell you that you would never be able to have patience with me?" (75)

He said, "If I ask you about anything after this, do not accompany me. You have already received an excuse from me." (76)

So they set out, until, when they came to the people of a town, they asked its people for food, but they refused to entertain them. Then they found therein a wall about to collapse, so he put

it back together. He said, "If you had willed, you could have taken payment for it." (77)

He said, "This is the parting between me and you. I will inform you of the interpretation of that over which you could not have patience." (78)

As for the ship, it belonged to poor people working at sea, so I intended to damage it, and there was behind them a king who seized every ship by force (79)

As for the boy, his parents were believers, and we feared that he would overburden them through transgression and disbelief. (80)

So We intended that their Lord should substitute for them one better than him in purity and nearer in kinship. (81)

And as for the wall, it belonged to two orphan boys in the city, and beneath it was their treasure. Their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did not do it of my own accord. That is the interpretation of that over which you could not have patience. (82)

And they ask you about Dhul-Qarnayn. Say, "I will recite to you a report about him." (83)

Indeed, We established him on the earth and gave him a way to do everything. (84)

Then he followed a way (85)

Until, when he reached the setting of the sun, he found it setting in a murky spring. And he found near it a people. We said, "O Dhul-Qarnayn, either you punish them or you take good care of them." (86)

He said, "As for he who wronged, We will punish him; then he will be returned to his Lord, and He will punish him with a terrible punishment." (87)

But as for he who believes and does righteousness, he will have the best reward, and We will speak to him from Our command with ease. (88)

Then he followed a cause (89)

Until, when he reached the rising of the sun, he found it rising on a people for whom We had not made against it any cover. (90)

Thus, We have encompassed what he has with knowledge (91)

Then he followed a way (92)

Until, when he reached between the two barriers, he found beyond them a people who could hardly understand a word. (93)

They said, "O Dhul-Qarnayn, indeed Gog and Magog are corrupters in the land. So may we assign to you an expenditure on condition that you place between us and them a barrier?" (94)

He said, "What my Lord has empowered me with is better, so help me with strength. I will place between you and them a barrier." (95)

Bring me sheets of iron until, when he has leveled between the two mountain-shells, he says, "Blow!" until, when he has made it a fire, he says, "Bring me molten copper that I may pour over it." (96)

But they could not expose it, nor could they pierce it. (97)

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He said, "This is a mercy from my Lord. But when the promise of my Lord comes to pass, He will make it level, and the promise of my Lord is truth." (98)

And on that Day We will leave some of them surging against others, and the Trumpet will be blown, and We will gather them together. (99)

And We will present Hell that Day to the disbelievers, presented to them. (100)

Those whose eyes were covered from My remembrance, and they were unable to hear. (101)

Do those who disbelieve think that they can take My servants as allies other than Me? Indeed, We have prepared Hell for the disbelievers as an accommodation. (102)

Say, "Shall We inform you of the greatest losers as to [their] deeds?" (103)

Those whose efforts are wasted in worldly life, while they think that they are doing well in work. (104)

Those are the ones who disbelieved in the signs of their Lord and in meeting Him - so their deeds have become worthless, and We will not assign to them any weight on the Day of Resurrection. (105)

That is their recompense - Hell - for they disbelieved and took My signs and My messengers in ridicule. (106)

Indeed, those who have believed and done righteous deeds - for them are the Gardens of Paradise as a lodging. (107)

They will abide therein forever, never desiring to be removed from it. (108)

Say, "If the sea were ink for the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement." (109)

Say, "I am only a human being like you. It has been revealed to me that your God is one God. So whoever hopes for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone." (110)

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19 - Surah Maryam

In the name of God, the Most Gracious, the Most Merciful. Kaf Ha Ya Ain Sad (1)

Mention of the mercy of your Lord to His servant Zechariah (2)

When he called upon his Lord with a secret call (3)

He said, "My Lord, indeed my bones have weakened and my head is ablaze with gray hair, and I have never been, in my supplication to You, my Lord, unhappy." (4)

And indeed, I fear my relatives after me, and my wife is barren, so grant me from Yourself an heir (5)

He will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing to You. (6)

O Zakariya, indeed We give you good tidings of a boy whose name will be John. We have not assigned to him any namesake before. (7)

He said, "My Lord, how can I have a boy while my wife is barren and I have reached extreme old age?" (8)

He said, "Thus said your Lord. It is easy for Me, and I created you before, while you were nothing." (9)

He said, "My Lord, grant me a sign." He said, "Your sign is that you will not speak to the people for three nights, being sound." (10)

Then he came out to his people from the sanctuary and inspired them to glorify God morning and evening (11)

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O Yahya, take the Book firmly and We gave him wisdom when he was a child (12)

And mercy from Us and purity, and he was righteous. (13)

And dutiful to his parents, and he was not a disobedient tyrant (14)

And peace be upon him the day he was born, the day he dies, and the day he is raised alive (15)

And mention in the Book Mary, when she withdrew from her family to a place in the East. (16)

So she took a veil to protect herself from them, so We sent to her Our Spirit, and he represented himself to her as a well-proportioned man. (17)

She said, "Indeed, I seek refuge in the Most Merciful from you, if you should be fearing God." (18)

He said, "I am only the Messenger of your Lord to give you a pure boy." (19)

She said, "How can I have a boy while no man has touched me and I have not been unchaste?" (20)

He said, "Thus said your Lord: It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed." (21)

□ So she conceived him and withdrew with him to a remote place (22)

Then the birth pangs drove her to the trunk of a palm tree. She said, "Oh, would that I had died before this and was in oblivion, forgotten." (23)

Then he called to her from beneath her, "Do not grieve; your Lord has provided beneath you a stream." (24)

And shake the trunk of the palm tree towards you, and it will cause fresh dates to fall upon you (25)

So eat and drink and be refreshed. But if you see any human being, say, "Indeed, I have vowed to the Most Merciful to fast, so I will not speak to any human being today." (26)

So she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented." (27)

O sister of Aaron, your father was not a man of evil, nor was your mother unchaste. (28)

So she pointed to him. They said, "How can we speak to one who is in the cradle, a child?" (29)

He said, "Indeed, I am the servant of God. He has given me the Scripture and made me a prophet." (30)

And He has made me blessed wherever I am, and has enjoined upon me prayer and zakat as long as I remain alive (31)

And dutiful to my mother, and He has not made me a wretched tyrant (32)

Peace be upon me the day I was born, the day I die, and the day I am raised alive (33)

That is Jesus, son of Mary, the word of truth about which they dispute (34)

It is not for God to take a son. Glory be to Him! When He decrees a matter, He only says to it, "Be," and it is. (35)

And indeed, God is my Lord and your Lord, so worship Him. This is a straight path. (36)

Then the parties differed among themselves. So woe to those who disbelieved from the scene of a tremendous Day. (37)

Hear about them and see them on the Day they come to Us. But the wrongdoers today are in clear error. (38)

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And warn them of the Day of Regret when the matter will be decided, while they are in heedlessness, and they do not believe. (39)

Indeed, it is We who inherit the earth and whoever is on it, and to Us they will be returned. (40)

And mention in the Book Abraham. Indeed, he was a man of truth and a prophet. (41)

When he said to his father, "O my father, why do you worship that which does not hear and does not see and does not avail you at all?" (42)

O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to a straight path. (43)

O my father, do not worship Satan. Indeed, Satan has been disobedient to the Most Merciful. (44)

O my father, indeed I fear that a punishment from the Most Merciful will touch you, and you would then be a friend of Satan. (45)

He said, "Are you averse to my gods, O Abraham? If you do not desist, I will surely stone you, so leave me for a long time." (46)

He said, "Peace be upon you. I will ask forgiveness for you from my Lord. Indeed, He has been to me ever Gracious." (47)

And I will leave you and what you invoke besides God and invoke my Lord. Perhaps I will not be, in invoking my Lord, wretched. (48)

So when he had left them and what they worshipped besides God, We gave him Isaac and Jacob, and each of them We made a prophet. (49)

And We bestowed upon them of Our mercy and made for them a high reputation of truth. (50)

And mention in the Book Moses. Indeed, he was chosen, and he was a messenger and a prophet. (51)

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And We called him from the right side of the mount and brought him near for a private conversation. (52)

And We gave him, out of Our mercy, his brother Aaron, a prophet. (53)

And mention in the Book Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. (54)

And he used to enjoin prayer and zakat upon his family, and he was pleasing to his Lord. (55)

And mention in the Book Idris. Indeed, he was a man of truth and a prophet. (56)

And We raised him to a high station (57)

Those are the ones upon whom God has bestowed favor from among the prophets, from the descendants of Adam and from those We carried with Noah and from the descendants of Abraham and Israel and from those We guided and chose. When the verses of the Most Merciful are recited to them, they fall down in prostration and weeping. (58)

□ Then there came after them a generation who neglected prayer and pursued desires. So they are going to meet with perdition. (59)

Except for those who repent, believe, and do righteous deeds. Those will enter Paradise and will not be wronged at all. (60)

Gardens of Eden which the Most Gracious has promised to His servants in the unseen. Indeed, His promise is ever to come true. (61)

They will hear no idle talk therein, but only [the words], "Peace." And they will have their provision therein, morning and evening. (62)

This is the Paradise which We give as an inheritance to those of Our servants who were righteous. (63)

And We do not descend except by the command of your Lord. To Him belongs what is before us and what is behind us and what is between that. And your Lord is not forgetful. (64)

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Lord of the heavens and the earth and whatever is between them, so worship Him and be steadfast in His worship. Do you know of any other with a name similar to His? (65)

And man says, "When I die, will I then be brought back alive?" (66)

Does not man remember that We created him before, while he was nothing? (67)

By your Lord, We will surely gather them and the devils, then We will surely bring them around Hell on their knees. (68)

Then We will surely extract from every sect those of them most rebellious against the Most Merciful. (69)

Then We are most knowing of those who are most deserving of it. (70)

And there is not one of you but will pass over it. It is upon your Lord an inevitability decreed. (71)

Then We will save those who feared, and We will leave the wrongdoers therein prostrate (72)

And when Our clear verses are recited to them, those who disbelieve say to those who believe, "Which of the two parties is better in position and has better company?" (73)

And how many generations before them did We destroy who were better in furnishings and appearance? (74)

Say, "Whoever is in error - let the Most Merciful extend to him extension until, when they see what they are promised - either the punishment or the Hour - they will know who is worse in position and weaker in soldiers." (75)

And God increases those who are guided in guidance. And the lasting good deeds are better in the sight of your Lord for reward and better for return. (76)

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Have you seen he who disbelieved in Our verses and said, "I will surely be given wealth and children"? (77)

Has he known the unseen, or has he taken a covenant with the Most Merciful? (78)

No! We will record what he says and extend for him the punishment. (79)

And We inherit from him what he says, and he comes to Us alone (80)

And they have taken gods besides God that they may be a source of strength for them. (81)

No, they will disbelieve in their worship and be against them (82)

Have you not seen that We have sent the devils against the disbelievers, to incite them with [extreme] incitement? (83)

So do not be impatient over them. We are only counting out to them a [definite] number. (84)

The Day We will gather the righteous to the Most Merciful as a delegation (85)

And We will drive the criminals to Hell in droves (86)

They do not possess intercession except for he who has taken a covenant with the Most Merciful. (87)

And they said, "The Most Gracious has taken a son." (88)

You have certainly come to something terrible (89)

The heavens almost burst from it, the earth splits open, and the mountains collapse in ruin (90)

That they attribute to the Most Merciful a son (91)

It is not appropriate for the Most Merciful to take a son (92)

There is none in the heavens and earth but comes to the Most Merciful as a servant. (93)

He has counted them and numbered them with a precise count (94)

And all of them will come to Him on the Day of Resurrection alone (95)

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Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection. (96)

We have only made it easy in your language that you may give good tidings thereby to the righteous and warn thereby a hostile people. (97)

And how many generations before them did We destroy? Can you sense anyone of them or hear from them even a whisper? (98)

20 - Surah Taha

In the name of God, the Most Gracious, the Most Merciful. Ta-Ha (1)

We have not sent down the Qur'an to you to make you miserable (2)

Except as a reminder for whoever fears (3)

A revelation from He who created the earth and the high heavens (4)

The Most Gracious is firmly established on the Throne (5)

To Him belongs whatever is in the heavens and whatever is on the earth and whatever is between them and whatever is under the soil (6)

And if you speak aloud, then indeed He knows the secret and what is even more hidden (7)

Allah - there is no god but He. To Him belong the best names. (8)

And has the story of Moses reached you? (9)

When he saw a fire, he said to his family, "Stay here. I have seen a fire. Perhaps I can bring you a torch from it or find at the fire some guidance." (10)

So when he came to it, he was called, "O Moses!" (11)

Indeed, I am your Lord, so take off your sandals. Indeed, you are in the sacred valley of Tuwa (12)

And I have chosen you, so listen to what is revealed (13)

Indeed, I am God. There is no god except Me, so worship Me and establish prayer for My remembrance. (14)

The Hour is coming - I almost conceal it - so that every soul may be recompensed for what it strives for. (15)

So let not he who does not believe in it and follows his desire turn you away from it, lest you perish (16)

And what is that in your right hand, O Moses? (17)

He said, "It is my staff; I lean upon it, and with it I beat down branches for my sheep, and I have other uses for it." (18)

He said, "Throw it down, O Moses." (19)

Then he threw it down, and behold, it was a serpent, darting about. (20)

He said, "Take it and do not fear. We will restore it to its former condition." (21)

And put your hand into your side; it will come out white without disease - another sign. (22)

To show you some of Our greatest signs (23)

Go to Pharaoh, for he has transgressed. (24)

He said, "My Lord, expand for me my chest." (25)

And make my task easy for me (26)

And untie the knot from my tongue (27)

They understand my words (28)

And appoint for me a minister from among my family (29)

Aaron, my brother (30)

Strengthen me with him (31)

And let him share in my command (32)

So that we may glorify You much (33)

And we remember You often (34)

Indeed, You have been Ever the Seer of us (35)

He said, "You have been granted your request, O Moses." (36)

And We have bestowed upon you another time (37)

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When We revealed to your mother what was revealed (38)

Throw him into the chest and throw him into the sea, and let the sea cast him onto the shore. An enemy of Mine and an enemy of his will take him.

And I have bestowed upon you love from Me, that you may be brought up under My eye. (39)

When your sister walked and said, "Shall I direct you to one who will take care of him?" So We returned you to your mother so that her eye might be comforted and she would not grieve. And you killed a person, but We saved you from the distress and tried you with various trials. So you remained among the people of Madyan for years, then you came according to a predetermined period, O Moses. (40)

And I chose you for Myself (41)

Go, you and your brother, with My signs and do not slacken in remembering Me. (42)

Go to Pharaoh, for he has transgressed. (43)

So speak to him with gentle speech that perhaps he may be reminded or fear (44)

They said, "Our Lord, indeed we fear that he will transgress against us or that he will transgress." (45)

He said, "Do not fear. Indeed, I am with you both; I hear and I see." (46)

So go to him and say, "Indeed, we are messengers of your Lord, so send the Children of Israel with us and do not punish them. We have certainly brought you a sign from your Lord, and

peace be upon whoever follows the guidance.” (47)

Indeed, it has been revealed to us that the punishment is upon whoever denies and turns away (48)

He said, “Who is your Lord, O Moses?” (49)

He said, “Our Lord is He who gave each thing its form and then guided it.” (50)

He said, “What about the first generations?” (51)

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He said, “The knowledge thereof is with my Lord, in a Book. My Lord does not err, nor does He forget.” (52)

He who made the earth a bed for you and made paths for you therein and sent down water from the sky, and We brought forth thereby diverse pairs of plants. (53)

Eat and pasture your livestock. Indeed in that are signs for those of understanding. (54)

□ From it We created you, and into it We will return you, and from it We will extract you another time. (55)

And We had certainly shown him all Our signs, but he denied and refused. (56)

He said, "Have you come to us to drive us out of our land with your magic, O Moses?" (57)

Then We will surely bring you magic like it, so make between us and you an appointment which we will not fail to keep, neither we nor you, at a place of equal standing. (58)

He said, "Your appointment is on the Day of Adornment, and that the people be gathered together at noon." (59)

Then Pharaoh turned away and gathered his plan, then he came (60)

Moses said to them, "Woe to you! Do not invent a lie against God, lest He destroy you with a punishment. And he who invents a lie has failed." (61)

So they disputed among themselves about their affair and kept their secret conversation (62)

They said, "Indeed, these two are magicians who want to expel you from your land with their magic and do away with your best way." (63)

So devise your plan, then come in ranks. And he has succeeded today who has prevailed. (64)

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They said, "O Moses, either you throw or we will be the first to throw." (65)

He said, "Rather, throw." And at once their ropes and staffs appeared to him, because of their magic, to be moving swiftly. (66)

Then Moses felt fear within himself (67)

We said, "Do not fear. Indeed, you are the highest." (68)

And throw down what is in your right hand; it will swallow up what they have made. What they have made is only the trick of a magician, and the magician will not succeed wherever he goes. (69)

So the magicians fell down in prostration. They said, "We believe in the Lord of Aaron and Moses." (70)

He said, "You believed in him before I gave you permission. Indeed, he is the most eminent among you who taught you magic. So I will surely cut off your hands and your feet on alternate sides, and I will crucify you on the trunks of palm trees, and you will surely know which of us is more severe in punishment and more lasting." (71)

They said, "We will not prefer you over the clear proofs that have come to us and He who created us. So decree whatever you are to decree. You can only decree this worldly life." (72)

Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled

us to do of magic. And God is better and more lasting. (73)

Indeed, whoever comes to his Lord as a criminal - for him is Hell; he will neither die therein nor live. (74)

And whoever comes to Him as a believer having done righteous deeds - for those will be the highest ranks. (75)

Gardens of Eden beneath which rivers flow, wherein they abide eternally. And that is the reward of he who purifies himself. (76)

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And We had already inspired Moses, "Travel by night with My servants and strike for them a dry path through the sea. You will not fear being overtaken, nor will you fear [anything]." (77)

Then Pharaoh pursued them with his soldiers, but the sea overwhelmed them. (78)

And Pharaoh led his people astray and did not guide them. (79)

O Children of Israel, We delivered you from your enemy and made an appointment with you on the right side of the mount and sent down to you manna and quails. (80)

Eat from the good things We have provided for you and do not transgress therein, lest My wrath

descend upon you. And he upon whom My wrath descends has certainly perished. (81)

And indeed, I am Forgiving to whoever repents and believes and does righteousness and then continues in guidance. (82)

And what made you leave your people in haste, O Moses? (83)

He said, "They are on my heels, and I hastened to You, my Lord, that You might be pleased." (84)

He said, "We have indeed tested your people after you, and the Samaritan has led them astray." (85)

Then Moses returned to his people, angry and grieved. He said, "O my people, did not your Lord promise you a good promise? Did the covenant extend to you, or did you intend that wrath from your Lord should descend upon you? So you broke my promise." (86)

They said, "We did not fail to meet your appointment of our own accord, but we were burdened with some of the people's adornments and threw them down. Thus did the Samaritan throw down." (87)

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Then he brought out for them a calf, a body that mooed. They said, "This is your god and the god of Moses, but he has forgotten." (88)

Do they not see that he does not return to them a word, and that he does not possess for them any harm or benefit? (89)

And Aaron had already said to them before, "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my command." (90)

They said, "We will not depart from it, devoting ourselves to it until Moses returns to us." (91)

He said, "O Aaron, what prevented you when you saw them going astray?" (92)

Do not follow me? Have you disobeyed my command? (93)

He said, "O son of my mother, do not seize me by my beard or my head. Indeed, I feared that you would say, 'You have divided the Children of Israel and did not respect my word.'" (94)

He said, "What is the matter with you, O Samaritan?" (95)

He said, "I saw what they did not see, so I took a handful of the Messenger's trace and threw it away. And thus my soul enticed me." (96)

He said, "Then go, for indeed you have in this life that you may say, 'No touch,' and indeed you have an appointment which you will not fail to fulfill. And look at your god to whom you have been devoted. We will surely burn him, then We

will surely scatter him into the sea as a blast."
(97)

Your god is only God, other than whom there is no god. He encompasses all things in knowledge.
(98)

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Thus do We relate to you some of the news of what preceded. And We have certainly given you from Ourselves a reminder. (99)

Whoever turns away from it will bear a burden on the Day of Resurrection (100)

They will abide therein eternally, and wretched will be for them on the Day of Resurrection as a burden. (101)

The Day the Trumpet will be blown, and We will gather the criminals that Day blue-eyed. (102)

They whisper among themselves, "You have only remained ten days." (103)

We know best what they say when the best of them in way says, "You have only remained a day." (104)

They ask you about the mountains. Say, "My Lord will blow them away with a blast." (105)

And He leaves it as a flat plain (106)

You will not see therein any crookedness or unevenness (107)

On that Day they will follow the Caller, with no crookedness in him, and voices will be hushed before the Most Merciful, so you will hear nothing but a whisper. (108)

On that Day, no intercession will benefit except for one to whom the Most Merciful has given permission and whose word He has accepted. (109)

He knows what is before them and what is behind them, but they do not encompass it in knowledge. (110)

And faces will be humbled before the Ever-Living, the Self-Sustaining, and he will fail who bears injustice. (111)

And whoever does righteous deeds while he is a believer - he will neither fear injustice nor deprivation. (112)

And thus We have sent it down as an Arabic Qur'an and have diversified therein the threats that perhaps they may fear God or that it may cause them to remember. (113)

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So exalted is God, the King, the Truth. And do not hasten with the Qur'an before its revelation is

completed to you, and say, "My Lord, increase me in knowledge." (114)

And We had already made a covenant with Adam before, but he forgot, and We found on his part no firm will. (115)

And when We said to the angels, "Prostrate to Adam," they prostrated, except for Iblis. He refused. (116)

Then We said, "O Adam, indeed this is an enemy to you and to your wife, so let him not expel you both from Paradise and you become miserable." (117)

Indeed, you will neither go hungry therein nor go naked (118)

And that you will neither thirst therein nor experience the sun's rays (119)

Then Satan whispered to him, saying, "O Adam, shall I guide you to the tree of immortality and a kingdom that will not deteriorate?" (120)

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So they ate thereof, and their private parts became apparent to them, and they began to cover themselves with leaves of Paradise. And Adam disobeyed his Lord and went astray. (121)

Then his Lord chose him and turned to him in forgiveness and guided him. (122)

He said, "Descend from it, all of you, as enemies to one another. And if there comes to you guidance from Me - whoever follows My guidance will neither go astray nor suffer." (123)

And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind. (124)

He said, "My Lord, why have You raised me blind while I was seeing?" (125)

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He said, "Thus did Our signs come to you, and you forgot them; and thus are you forgotten today." (126)

And thus do We recompense him who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more lasting. (127)

Have they not been guided by how many generations before them We destroyed who used to walk about in their dwellings? Indeed in that are signs for those of understanding. (128)

And had it not been for a word that preceded from your Lord, it would have been an obligation and a specified term. (129)

So be patient over what they say and exalt [Allah] with praise of your Lord before the rising

of the sun and before its setting and during periods of the night and at the ends of the day that you may be satisfied. (130)

And never extend your eyes toward that by which We have given enjoyment to [some] categories of them, the splendor of worldly life by which We test them. And the provision of your Lord is better and more lasting. (131)

And enjoin prayer upon your family and be steadfast therein. We do not ask you for provision; We provide for you, and the [best] outcome is for righteousness. (132)

And they said, “Why does he not bring us a sign from his Lord?” And has not there come to them clear evidence of what is in the former scriptures? (133)

And if We had destroyed them with a punishment before it, they would have said, “Our Lord, why did You not send to us a messenger so we could have followed Your signs before we were humiliated and disgraced?” (134)

Say, “Everyone is waiting, so wait. You will soon know who are the companions of the straight path and who is guided.” (135)

21 - Surat Al-Anbiya

In the name of God, the Most Gracious, the Most Merciful. The reckoning of the people has drawn

near, while they are in heedlessness turning away. (1)

There comes not to them a reminder from their Lord newly revealed, but they listen to it while they are playing. (2)

Their hearts are distracted, and those who do wrong whisper secretly, "Is this anything but a human being like you? Then do you practice magic while you are seeing?" (3)

He said, "My Lord knows the statement in the heaven and the earth, and He is the Hearing, the Knowing." (4)

Rather, they said, "Confused dreams." Rather, he invented it. Rather, he is a poet. So let him bring us a sign as the former messengers were sent. (5)

No town believed before them. We destroyed it. Then will they believe? (6)

And We did not send before you, [O Muhammad], except men to whom We revealed. So ask the people of the message if you do not know. (7)

And We did not make them bodies that did not eat food, nor were they immortal. (8)

Then We fulfilled the promise to them and saved them and whomever We willed, and destroyed the transgressors. (9)

Indeed, We have sent down to you a Book in which is your remembrance. Then will you not reason? (10)

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And how many a city have We destroyed which was unjust, and raised up after it another people? (11)

So when they felt Our punishment, at once they ran away from it. (12)

Do not rush, but return to your luxury and your dwellings, that you may be questioned. (13)

They said, "Woe to us! Indeed, we were wrongdoers." (14)

And their claim continued until We made them a harvest, extinguished. (15)

And We did not create the heaven and the earth and that between them in play. (16)

If We had intended to take a diversion, We would have taken it from Our Presence, if We were to do so. (17)

Rather, We cast the truth upon falsehood, and it destroys it, and at once it departs. And for you is woe for what you describe. (18)

To Him belongs whoever is in the heavens and the earth. And those who are near Him are not

too proud to worship Him, nor do they grow weary. (19)

They glorify Him night and day, never slackening. (20)

Or have they taken gods from the earth who are resurrecting? (21)

If there had been within them gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe. (22)

He is not questioned about what He does, but they will be questioned. (23)

Or have they taken besides Him gods? Say, "Produce your proof. This is the message of those with me and the message of those before me. But most of them do not know the truth, so they are turning away." (24)

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And We did not send before you any messenger except that We revealed to him, "There is no deity except Me, so worship Me." (25)

And they say, "The Most Gracious has taken a son." Glory be to Him! Rather, they are honored servants. (26)

They do not precede Him in speech, and they act by His command. (27)

He knows what is before them and what is behind them, and they do not intercede except for him with whom He is pleased, and they, out of fear of Him, are fearful. (28)

□ And whoever among them says, "I am a god besides Him," We will recompense him with Hell. Thus do We recompense the wrongdoers. (29)

Have not those who disbelieved seen that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe? (30)

And We placed on the earth firm mountains, lest it should move with them, and We placed therein paths as roads that they might be guided. (31)

And We made the sky a protected ceiling, but they, from its signs, are turning away. (32)

And it is He who created the night and the day and the sun and the moon; all, in an orbit, are swimming. (33)

And We have not granted to any human being immortality before you. So if you die, are they the immortal ones? (34)

Every soul will taste death. And We test you with evil and with good as trial, and to Us you will be returned. (35)

And when those who disbelieve see you, they take you not except in ridicule. "Is this the one who mentions your gods?" while they, at the mention of the Most Merciful, are disbelievers. (36)

Man was created of haste. I will show you My signs, so do not hasten Me. (37)

And they say, "When will this promise come to pass, if you should be truthful?" (38)

If only those who disbelieved knew when they will not be able to avert the Fire from their faces or from their backs, nor will they be aided. (39)

Rather, it will come upon them suddenly and astonish them, and they will not be able to repel it, nor will they be reprieved. (40)

Messengers before you were mocked, but what they used to mock encompassed those who mocked them. (41)

Say, "Who protects you at night and by day from the Most Merciful?" Rather, they are turning away from the remembrance of their Lord. (42)

Or do they have gods who can protect them other than Us? They cannot help themselves, nor can they be accompanied by Us. (43)

Rather, We gave enjoyment to these and their fathers until life was prolonged for them. Do they not see that We come to the land, reducing it

from its borders? Then are they the ones who will prevail? (44)

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Say, "I only warn you by revelation, and the deaf do not hear the call when they are warned." (45)

And if a blast of the punishment of your Lord should touch them, they will surely say, "Woe to us! Indeed, we were wrongdoers." (46)

And We will set up the just scales on the Day of Resurrection, so that no soul will be wronged at all. And if it be the weight of a mustard seed, We will bring it forth. And sufficient are We as accountants. (47)

And We had certainly given Moses and Aaron the Criterion and a light and a reminder for the righteous. (48)

Those who fear their Lord unseen and are fearful of the Hour. (49)

And this is a blessed message that We have sent down. Then will you deny it? (50)

And We had already given Abraham his sound judgment before, and We were of him Knowing. (51)

When he said to his father and his people, "What are these statues to which you are devoted?" (52)

They said, "We found our fathers worshipping it."
(53)

He said, "Indeed, you and your fathers were in manifest error." (54)

They said, "Have you brought us the truth, or are you among the players?" (55)

He said, "Rather, your Lord is the Lord of the heavens and the earth, who created them, and I am, to that, among the witnesses." (56)

And by God, I will surely destroy your idols after you have turned and departed. (57)

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So He made them into fragments, except for one of their greatest, that perhaps they would return to Him. (58)

They said, "Who has done this to our gods? He is indeed among the wrongdoers." (59)

They said, "We heard a young man mention them, whose name is Abraham." (60)

They said, "Then bring him before the eyes of the people that they may bear witness." (61)

They said, "Have you done this to our gods, O Abraham?" (62)

He said, "Rather, their greatest one did it, so ask them, if they should speak." (63)

Then they returned to themselves and said, "Indeed, you are the wrongdoers." (64)

Then they will be turned upside down on their heads. You have certainly known that these do not speak. (65)

He said, "Do you then worship besides God that which neither benefits you nor harms you at all?" (66)

Fie upon you and upon what you worship besides God. Then will you not reason? (67)

They said, "Burn him and support your gods, if you must do so." (68)

We said, "O fire, be coolness and safety upon Abraham." (69)

And they intended against him a plot, but We made them the greatest losers. (70)

And We saved him and Lot to the land which We had blessed for the worlds. (71)

And We gave him Isaac and Jacob as an additional gift, and all of them We made righteous. (72)

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And We made them leaders guiding by Our command, and We inspired them to do good deeds, establish prayer, and give zakat, and they were to Us worshippers. (73)

And to Lot, We gave him wisdom and knowledge, and We saved him from the city that was doing evil deeds. Indeed, they were a wicked, wicked people. (74)

And We admitted him into Our mercy. Indeed, he was of the righteous. (75)

And Noah, when he called before, and We responded to him and saved him and his family from the great distress. (76)

And We aided him against the people who denied Our signs. Indeed, they were an evil people, so We drowned them all. (77)

And David and Solomon, when they gave judgment concerning the field, when the sheep of the people had pastured therein, and We were witnesses to their judgment. (78)

So We made Solomon understand it, and to each We gave judgment and knowledge. And We subjected the mountains, exalting [Allah] with David, and the birds, and We were the Doer. (79)

And We taught him the making of coats of mail for you to protect you from your violence. So will you be grateful? (80)

And to Solomon We subjected the wind to a violent force, blowing by his command toward the land which We had blessed. And We are Knowing of all things. (81)

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And among the devils are those who dive for him and do work other than that. And We were their guardians. (82)

And Job, when he cried to his Lord, "Indeed, distress has seized me, and You are the Most Merciful of the merciful." (83)

So We responded to him and removed his affliction and gave him back his family and the like thereof with them as a mercy from Us and a reminder for the worshippers. (84)

And Ishmael, Idris, and Dhul-Kifl - all were among the patient. (85)

And We admitted them into Our mercy. Indeed, they were among the righteous. (86)

And Dhul-Nun, when he went off in anger and thought that We would not decree anything against him, so he called out within the darkenesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." (87)

So We responded to him and saved him from the distress. And thus do We save the believers. (88)

And Zakariya, when he called upon his Lord, "My Lord, leave me not childless, though You are the best of inheritors." (89)

So We responded to him and granted him John and made his wife righteous for him. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive. (90)

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And she who guarded her chastity, so We breathed into her of Our spirit and made her and her son a sign for the worlds. (91)

Indeed, this nation of yours is one nation, and I am your Lord, so worship Me. (92)

And their affair was divided among them. To Us they will all return. (93)

So whoever does righteous deeds while he is a believer - no denial will there be for his effort, and indeed, We are, of it, recorders. (94)

And it is forbidden for a town which We have destroyed that they should not return. (95)

Until, when Gog and Magog are let loose, they rush down from every side. (96)

And the true promise has drawn near. Then at once the eyes of those who disbelieved will stare [in horror], [saying], "Woe to us! We were indeed heedless of this; rather, we were wrongdoers." (97)

Indeed, you and what you worship besides God are fuel for Hell; you will be brought to it. (98)

If these had been gods, they would not have entered it. And all are therein eternally. (99)

Therein they will have a sigh, and therein they will not hear. (100)

Indeed, those for whom the best has preceded from Us - those will be removed from it. (101)

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They do not hear its sound, and they will abide in that which their souls desire. (102)

The greatest terror will not grieve them, and the angels will meet them, [saying], "This is your Day which you were promised." (103)

The Day We will fold up the heaven like the folding of a scroll for books. As We began the first creation, We will repeat it. [It is] a promise binding upon Us. Indeed, We will do it. (104)

And We had already written in the Psalms, after the remembrance, that the earth will be inherited by My righteous servants. (105)

Indeed in this is a message for a people who worship. (106)

And We have not sent you, [O Muhammad], except as a mercy to the worlds. (107)

Say, "It has only been revealed to me that your god is one God. Will you then submit?" (108)

But if they turn away, say, "I have warned you of a punishment equal to yourselves, and I do not know whether what you are promised is near or far." (109)

Indeed, He knows what is said aloud, and He knows what you conceal. (110)

And I do not know, perhaps it is a trial for you and an enjoyment for a time. (111)

He said, "My Lord, judge with truth. And our Lord is the Most Merciful, the One sought for help against that which you describe." (112)

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22 - Surah Al-Hajj

In the name of God, the Most Gracious, the Most Merciful. O mankind, fear your Lord. Indeed, the convulsion of the Hour is a terrible thing. (1)

On the Day you see it, every nursing mother will forget that which she nursed, and every pregnant woman will abort her pregnancy, and you will see the people as if they were drunk, but they are not drunk, but the punishment of Allah is severe. (2)

And among the people is he who disputes about Allah without knowledge and follows every rebellious devil. (3)

It has been decreed that whoever takes him as a guardian, he will mislead him and guide him to the punishment of the Blaze. (4)

O mankind, if you are in doubt about the Resurrection - then indeed We created you from dust, then from a sperm-drop, then from a clinging clot, then from a lump of flesh - formed and unformed - that We may make clear to you. And We cause whom We will to remain in the wombs for a specified term; then We bring you forth as a child, and then [this is] [another] [period] that you may reach your [full] strength. And among you is he who dies, and among you is he who is returned to [his former] age. The most decrepit age, so that he will not know anything after having knowledge. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [abundantly] of every beautiful pair. (5)

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That is because God is the Truth, and because He gives life to the dead, and because He is over all things competent. (6)

And that the Hour is coming, there is no doubt about it, and that God will resurrect those in the graves (7)

And among the people is he who disputes about Allah without knowledge or guidance or an enlightening Book. (8)

(9)

This is because of what your hands have put forth, and because God is not unjust to the servants. (10)

And among the people is he who worships Allah on the verge, if good befalls him he is satisfied therewith, but if a trial befalls him he turns back on his face. He loses this world and the Hereafter. That is what is the manifest loss. (11)

He calls upon besides God that which can neither harm him nor benefit him. That is the extreme error. (12)

He invokes him whose harm is nearer than his benefit. What an evil protector and what an evil companion! (13)

Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Indeed, Allah does what He intends. (14)

Whoever thinks that Allah will not help him in this world and the Hereafter, let him stretch out a rope to the heavens, then let him cut it off and see whether his plot will remove that which enrages him. (15)

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And thus We have sent down clear signs, and that God guides whom He wills. (16)

Indeed, those who have believed and those who were Jews or Sabeans or Christians or Magians or

polytheists - indeed, Allah will judge between them on the Day of Resurrection. Indeed, Allah is, over all things, Witness. (17)

Have you not seen that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many among mankind? But many upon whom the punishment has come just. And he whom Allah humiliates - for him there is no one to honor him. Indeed, Allah does what He wills. (18)

These two are adversaries who have disputed about their Lord. As for those who disbelieved, garments of fire will be cut out for them, and boiling water will be poured down over their heads. (19)

It melts what is in their bellies and their skins (20)

And they will have iron maces (21)

Every time they want to get out of it, out of distress, they are returned to it and [are told], "Taste the punishment of the Burning Fire." (22)

Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk. (23)

And they are guided to the good word and are guided to the path of the Praiseworthy (24)

Indeed, those who disbelieve and avert [people] from the way of Allah and from al-Masjid al-Haram, which We have made for mankind - equal are the residents therein and the visitors. And whoever intends therein to commit an act of injustice - We will make him taste of a painful punishment. (25)

And remember when We assigned to Abraham the site of the House, [saying], "Do not associate anything with Me and purify My House for those who go around it and those who stand [in prayer] and those who bow and prostrate." (26)

And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel, coming from every distant pass. (27)

That they may witness benefits for themselves and mention the name of God on known days over what He has provided for them of grazing livestock. So eat from them and feed the poor and needy. (28)

Then let them complete their rites and fulfill their vows and go around the Ancient House (29)

That is so. And whoever honors the sacred ordinances of Allah - it is better for him in the sight of his Lord. And grazing livestock have been made lawful to you, except what is recited to

you. So avoid the uncleanness of idols and avoid false statement. (30)

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Devoutly devoted to God, not associating anything with Him. And whoever associates anything with God, it is as if he had fallen from the sky and been snatched by birds or the wind had blown him to a remote place. (31)

That is so. And whoever honors the symbols of God - indeed, it is from the piety of hearts. (32)

You have benefits from them for a specified term. Then their place of residence is at the Ancient House. (33)

And for every nation We have appointed a ritual that they may mention the name of God over what He has provided for them of livestock. But your God is one God, so to Him submit [yourselves]. And give good tidings to the humbly submissive. (34)

Those who, when Allah is mentioned, their hearts become fearful, and those who are patient over what befalls them, and those who establish prayer, and from what We have provided them, they spend. (35)

And the sacrificial animals We have made for you among the rites of Allah. There is good for you in them. So mention the name of Allah over them while they are in rows. And when their sides are

set down, then eat from them and feed the needy and the poor. Thus have We subjected them to you that you may be grateful. (36)

Their meat and their blood do not reach Allah, but what reaches Him is your piety. Thus has He subjected them to you that you may glorify Allah for having guided you. And give good tidings to the doers of good. (37)

Indeed, Allah defends those who have believed. Indeed, Allah does not like everyone treacherous and ungrateful. (38)

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Permission is given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. (39)

Those who have been expelled from their homes without right - only because they say, "Our Lord is Allah." And were it not that Allah checks some people by means of others, monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned would have been demolished. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might. (40)

Those who, if We establish them in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of all matters. (41)

And if they deny you, [O Muhammad], [therefore] the people of Noah, Aad, and Thamud denied before them. (42)

And the people of Abraham and the people of Lot (43)

And the companions of Midian denied Moses. So I granted respite to the disbelievers, then I seized them. How terrible was My punishment! (44)

How many a town have We destroyed while it was doing wrong, so it is in ruins upon its roofs, and wells unused, and lofty castles! (45)

Have they not traveled through the land and had hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blind, but blind are the hearts which are within the breasts. (46)

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And they urge you to hasten the punishment, but God will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count. (47)

And how many a town did I grant respite to while it was wrongdoing? Then I seized it. And to Me is the final destination. (48)

Say, "O mankind, I am only to you a clear warner." (49)

So those who believe and do righteous deeds will have forgiveness and noble provision. (50)

And those who strive against Our verses to frustrate them - those are the companions of Hellfire. (51)

And We did not send before you any messenger or prophet except that when he made a wish, Satan cast into his wish, and Allah nullifies what Satan casts, and then Allah confirms His verses. And Allah is Knowing and Wise. (52)

That He may make what Satan throws in a trial for those in whose hearts is disease and those whose hearts are hardened. And indeed, the wrongdoers are in extreme schism. (53)

And that those who have been given knowledge may know that it is the truth from your Lord and believe in it and their hearts may submit to it. And indeed, Allah guides those who believe to a straight path. (54)

And those who disbelieve will remain in doubt about it until the Hour comes upon them suddenly or there comes to them the punishment of a barren day. (55)

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The kingdom that Day will belong to God. He will judge between them. Then those who believe and do righteous deeds will be in gardens of pleasure. (56)

And those who disbelieve and deny Our verses - those will have a humiliating punishment. (57)

And those who emigrated in the cause of Allah and were killed or died - Allah will surely provide for them a good provision. And indeed, Allah is the best of providers. (58)

He will surely admit them to an entrance with which they will be pleased. And indeed, Allah is Knowing and Forbearing. (59)

□ That is so. And whoever punishes with the equivalent of that with which he was afflicted and then is wronged - Allah will surely aid him. Indeed, Allah is Forgiving and Forgiving. (60)

That is because God merges the night into the day and merges the day into the night, and because God is Hearing and Seeing. (61)

That is because God is the Truth, and that which they invoke besides Him is falsehood, and because God is the Most High, the Grand. (62)

Have you not seen that God sends down water from the sky, and the earth becomes green? Indeed, God is Kind and Aware. (63)

To Him belongs whatever is in the heavens and whatever is on the earth. And indeed, Allah is the Free of need, the Praiseworthy. (64)

Have you not seen that God has subjected to you whatever is on the earth and the ships that sail through the sea by His command? And He holds back the sky from falling upon the earth except by His permission. Indeed, God is to the people Kind and Merciful. (65)

And it is He who gives you life and then causes you to die and then brings you to life. Indeed, mankind is ungrateful. (66)

For every nation We have appointed a rite which they must follow. So let them not dispute with you concerning the matter, and invite to your Lord. Indeed, you are upon a straight path. (67)

And if they argue with you, say, "God knows best what you do." (68)

God will judge between you on the Day of Resurrection concerning what you differed about (69)

Do you not know that God knows what is in the heaven and the earth? Indeed, that is in a register. Indeed, that, for God, is easy. (70)

And they worship besides God that for which He has not sent down authority and of which they have no knowledge. And for the wrongdoers there is no helper. (71)

And when Our clear verses are recited to them, you recognize in the faces of those who disbelieve the evil. They almost assault those

who recite to them Our verses. Say, "Shall I inform you of something worse than that? The Fire! Allah has promised it to those who disbelieve, and wretched is the destination." (72)

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O mankind, an example has been made, so listen to it. Indeed, those you invoke besides God cannot create a fly, even if they banded together for that purpose. And if a fly should steal something from them, they could not recover it from it. Weak are the pursuer and the pursued. (73)

They have not appraised God with His true appraisal. Indeed, God is Powerful and Exalted in Might. (74)

God chooses messengers from among the angels and from among the people. Indeed, God is Hearing and Seeing. (75)

He knows what is before them and what is behind them, and to God are matters returned. (76)

O you who have believed, bow and prostrate and worship your Lord and do good - that you may be successful. (77)

And strive in the cause of Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [This is] the religion of your father, Abraham. He named you Muslims before and in this [Qur'an] so

that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah. He is your Protector, so excellent is the [best] supporter. The Master and the best Helper (78)

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23 - Surah Al-Mu'minoon

In the name of God, the Most Gracious, the Most Merciful. Indeed, the believers have succeeded. (1)

Those who are humble in their prayers (2)

And those who turn away from ill speech (3)

And those who are active in paying zakat (4)

And those who guard their private parts (5)

Except from their wives or those their right hands possess, for indeed, they will not be blamed. (6)

But whoever seeks beyond that, then it is those who are the transgressors. (7)

And those who are attentive to their trusts and their covenants (8)

And those who maintain their prayers (9)

Those are the inheritors (10)

Those who inherit Paradise will abide therein eternally. (11)

And We have certainly created man from an extract of clay. (12)

Then We made him a sperm-drop in a firm lodging (13)

Then We made the sperm-drop into a clinging clot, and We made the clot into a lump of flesh, and We made the lump of flesh into bones, and We covered the bones with flesh; then We developed it into another creation. So blessed is God, the best of creators. (14)

Then, after that, you will surely die. (15)

Then, on the Day of Resurrection, you will be resurrected (16)

And We have certainly created above you seven paths, and We are not unaware of creation. (17)

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And We sent down from the sky water in due measure and settled it in the earth, and indeed, We are Able to take it away. (18)

Then We produced for you thereby gardens of palm trees and grapevines in which you have many fruits, and from them you eat. (19)

And a tree that springs from Mount Sinai, which produces oil and a condiment for those who eat. (20)

And indeed, for you in livestock is a lesson. We give you drink from what is in their bellies, and for you therein are many benefits, and from it you eat. (21)

And upon it and upon the ships you are carried (22)

And We had certainly sent Noah to his people, and he said, "O my people, worship God; you have no deity other than Him. Will you not then fear Him?" (23)

Then the leaders of his people who disbelieved said, "This is only a human being like you who wants to be superior to you. And if God had willed, He would have sent down angels. We have not heard of this among our forefathers of old." (24)

He is only a man possessed by madness, so wait for him for a while. (25)

He said, "My Lord, help me because they have denied me." (26)

So We inspired him, "Construct the ship under Our eyes and with Our inspiration. Then, when Our command comes and the oven overflows, take into it of every kind two mates. And [all] are destroyed, except for those against whom the

word has already passed among them. And do not address Me concerning those who have wronged; indeed, they are to be drowned." (27)

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So when you and those with you have settled on the ship, say, "Praise be to God, who has saved us from the wrongdoing people." (28)

And say, "My Lord, send me down a blessed abode, and You are the best of abodes." (29)

Indeed in that are signs, and indeed, We are testing. (30)

Then We brought forth after them another generation (31)

So We sent among them a messenger from among themselves, [saying], "Worship God; you have no deity other than Him. Will you not then fear Him?" (32)

And the eminent ones among his people who disbelieved and denied the meeting of the Hereafter, and whom We had given luxuries in worldly life, said, "This is only a human being like you who eats of what you eat and drinks of what you drink." (33)

And if you obey human beings like yourselves, then indeed you will be losers. (34)

Does He promise you that when you die and become dust and bones, you will be brought forth? (35)

□ Far from it, far from it, is what you are promised (36)

It is only our worldly life. We die and live, and we will not be resurrected. (37)

He is only a man who has invented a lie against God, and we will not believe in him. (38)

He said, “My Lord, help me because they have denied me.” (39)

He said, “In a little while they will surely become regretful.” (40)

Then the shriek seized them in truth, and We made them scum. So away with the wrongdoing people! (41)

Then We brought forth after them other generations (42)

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No nation can precede its term, nor can they delay it. (43)

Then We sent Our messengers in succession. Every time a messenger came to a nation, they denied him. So We made some of them follow others, and We made them [revelations] as

narrations. So away with a people who do not believe! (44)

Then We sent Moses and his brother Aaron with Our signs and clear authority. (45)

To Pharaoh and his chiefs, but they were arrogant and were a haughty people. (46)

They said, "Should we believe in two human beings like ourselves while their people are our worshippers?" (47)

But they denied them both, and were among those destroyed. (48)

And We had certainly given Moses the Scripture that they might be guided. (49)

And We made the son of Mary and his mother a sign, and We sheltered them on a high ground having level ground and springs. (50)

O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing. (51)

And indeed, this, your nation, is one nation, and I am your Lord, so fear Me. (52)

So they divided their affair among themselves into groups, each faction rejoicing in what it had. (53)

So leave them in their midst for a while (54)

Do they think that what We provide them with of wealth and children? (55)

We hasten to them in good deeds, but they do not perceive. (56)

Indeed, those who are fearful of their Lord are apprehensive (57)

And those who believe in the signs of their Lord (58)

And those who do not associate anything with their Lord (59)

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And those who give what they give while their hearts are fearful because they will be returning to their Lord. (60)

Those are the ones who hasten to good deeds, and they are the first to do them. (61)

We do not charge a soul except [with that within] its capacity. And with Us is a record that speaks the truth, and they will not be wronged. (62)

Rather, their hearts are in a state of confusion about this, and they have other deeds besides that which they are doing. (63)

Until, when We seize their affluent ones with punishment, at once they cry out in distress. (64)

Do not cry out today, for you will not be helped by Us. (65)

My verses were recited to you, but you turned back on your heels. (66)

Arrogant about it, you spend the nights neglecting it (67)

Have they not pondered the Word, or has there come to them that which did not come to their forefathers of old? (68)

Or do they not recognize their Messenger, so they deny him? (69)

Or do they say, "He is possessed by madness"? Rather, he has brought them the truth, but most of them, to the truth, are averse. (70)

And if the truth had followed their desires, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message, but they, from its message, are turning away. (71)

Or do you ask them for a payment? But the payment of your Lord is better, and He is the Best of providers. (72)

And indeed, you are inviting them to a straight path (73)

And indeed, those who do not believe in the Hereafter will deviate from the path. (74)

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□ And if We had mercy on them and removed the affliction that is upon them, they would persist in their transgression, blindly wandering. (75)

And We seized them with punishment, but they did not submit to their Lord, nor did they humble themselves. (76)

Until, when We open to them a door of severe punishment, at once they are therein in despair. (77)

And it is He who created for you hearing, sight, and hearts. Little do you give thanks. (78)

And it is He who created you on the earth, and to Him you will be gathered. (79)

And it is He who gives life and causes death, and to Him belongs the alternation of the night and the day. Then will you not reason? (80)

Rather, they said the same as the former ones said (81)

They said, "When we have died and become dust and bones, will we indeed be resurrected?" (82)

Indeed, we and our fathers were promised this before. This is nothing but legends of the ancients. (83)

Say, "To whom belongs the earth and whoever is in it, if you should know?" (84)

They will say to God, "Say, 'Then will you not remember?'" (85)

Say: Who is the Lord of the seven heavens and the Lord of the Mighty Throne? (86)

They will say to God, "Say, 'Then will you not fear God?'" (87)

Say, "In whose hand is the dominion of all things, and He protects, but is not protected, if you should know?" (88)

They will say to God, "Say, 'Then how are you bewitched?'" (89)

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Rather, We have brought them the truth, and indeed, they are liars. (90)

God has not taken a son, nor was there any god with Him. If it were so, each god would have taken what he created, and some of them would have sought to overcome others. Glory be to God above what they describe. (91)

Knower of the unseen and the witnessed, so exalted is He above what they associate with Him. (92)

Say, "My Lord, if You show me what they are promised." (93)

My Lord, do not place me among the wrongdoing people. (94)

And indeed, We are able to show you what We promise them. (95)

Repel evil with that which is better. We are most knowing of what they describe. (96)

And say, "My Lord, I seek refuge in You from the incitements of the devils." (97)

And I seek refuge in You, my Lord, lest they be present with me (98)

Until, when death comes to one of them, he says, "My Lord, send me back." (99)

Perhaps I may do righteousness in that which I left behind. No! It is only a word he is saying. And behind them is a barrier until the Day they are resurrected. (100)

Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask about one another. (101)

So those whose scales are heavy - it is they who will be the successful ones. (102)

And those whose scales are light - those are the ones who have lost themselves; they will abide eternally in Hell. (103)

The Fire will scorch their faces, and they will be therein utterly exhausted. (104)

Were not My verses recited to you, and then you denied them? (105)

They said, "Our Lord, our wretchedness has overcome us, and we were a people astray." (106)

Our Lord, bring us out of it, and if we return, then we will be wrongdoers. (107)

He said, "Get out of here and do not speak to Me." (108)

Indeed, there was a party of My servants who said, "Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful." (109)

So you took them in ridicule until they made you forget My remembrance, and you were laughing at them. (110)

Indeed, I have rewarded them this Day for their patience. Indeed, it is they who are the successful ones. (111)

He said, "How many years did you remain on the earth?" (112)

They said, "We have remained a day or part of a day, so ask the counters." (113)

He said, "You have only remained a little while, if only you knew." (114)

Did you then think that We created you uselessly and that to Us you would not be returned? (115)

So exalted is God, the King, the Truth. There is no god but He, Lord of the Noble Throne. (116)

And whoever invokes with God another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed. (117)

And say, "My Lord, forgive and have mercy, and You are the best of the merciful." (118)

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24 - Surah An-Nur

In the name of God, the Most Gracious, the Most Merciful. A surah which We have revealed and imposed, and in it We have revealed clear verses that you might remember. (1)

The adulterer and the adulteress, flog each one of them with a hundred lashes. Let not pity for them detain you in the religion of Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. (2)

The adulterer marries none but an adulteress or a polytheist, and the adulteress none marries but an adulterer or a polytheist. And that has been forbidden to the believers (3)

And those who accuse chaste women and then do not produce four witnesses - flog them with

eighty lashes and do not accept their testimony ever after. And those are the defiantly disobedient. (4)

Except for those who repent after that and reform, then indeed, Allah is Forgiving and Merciful. (5)

And those who accuse their wives but have no witnesses except themselves - the testimony of one of them is four testimonies by God that he is indeed of the truthful. (6)

The fifth is that the curse of God be upon him if he is among the liars (7)

And the punishment will be averted from her if she bears witness four times by God that he is indeed among the liars (8)

And the fifth is that God's wrath will be upon her if he is truthful (9)

And were it not for the grace of God upon you and His mercy and that God is Forgiving and Wise (10)

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Indeed, those who brought forth the slander are a group among you. Do not think it is evil for you; rather, it is good for you. For every person among them is what he has earned of sin. And he among them who took upon himself the greater part thereof will have a great punishment. (11)

Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood"? (12)

Why did they not produce against him four witnesses? But since they do not produce witnesses, then it is they who are liars in the sight of God. (13)

And had it not been for the grace of God upon you and His mercy in this world and the Hereafter, a great punishment would have touched you for what you had committed therein. (14)

And why, when you heard it, did you not say, "It is not for us to speak of this. Glory be to You! This is a great slander." (16)

When you received it with your tongues and said with your mouths that of which you had no knowledge and you thought it was insignificant while it was, in the sight of God, tremendous. (15)

God admonishes you never to return to the like of it, if you are believers (17)

And God makes clear to you the signs, and God is Knowing and Wise. (18)

Indeed, those who like that immorality should be spread among those who have believed will have a painful punishment in this world and the

Hereafter. And God knows, while you do not know. (19)

And were it not for the grace of God upon you and His mercy and that God is Kind and Merciful (20)

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O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he commands immorality and wrongdoing. And were it not for the grace of Allah upon you and His mercy, not one of you would have been pure, ever. But Allah purifies whom He wills. And Allah is Hearing and Knowing. (21)

And let not those among you who are endowed with bounty and wealth swear not to give to their relatives and the needy and the emigrants in the cause of Allah. But let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful. (22)

Indeed, those who accuse chaste, unaware, believing women are cursed in this world and the Hereafter, and they will have a great punishment. (23)

On the Day their tongues, their hands, and their feet will bear witness against them as to what they used to do. (24)

On that Day God will pay them in full their due reward, and they will know that God is the evident truth. (25)

Evil women are for evil men, and evil men are for evil women. Good women are for good men, and good men are for good women. Those are innocent of what they say. For them is forgiveness and noble provision. (26)

O you who have believed, do not enter houses other than your own houses until you have asked permission and greeted their inhabitants. That is better for you that you may be reminded. (27)

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But if you do not find anyone therein, do not enter it until you are given permission. And if you are told, "Go back," then go back. It is purer for you. And God is Knowing of what you do. (28)

There is no blame upon you for entering houses not inhabited in which is your provision. And God knows what you reveal and what you conceal. (29)

Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do. (30)

And tell the believing women to reduce [some] of their vision and guard their private parts and not to reveal their adornment except that which

[necessarily] appears thereof and to draw their veils over their bosoms and not reveal their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their sons of wives, their wives' sons ... Their brothers, or their sisters' sons, or their women, or those their right hands possess, or male attendants who have no desire, or children who have not yet known the private parts of women. Nor should they stamp their feet to reveal what they conceal of their adornment. And repent to Allah all together, O believers, that you may succeed. (31)

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And marry those among you who are single and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty. And Allah is All-Encompassing and Knowing. (32)

And let those who do not find the wherewithal for marriage keep themselves chaste until Allah enriches them from His bounty. And those who seek a contract from among those your right hands possess - make a contract for them if you know there is good in them, and give them from the wealth of Allah which He has given you. And do not compel your slave girls to prostitution if they desire chastity, seeking the commodities of worldly life. And whoever compels them - then indeed, after their compulsion, Allah is Forgiving and Merciful. (33)

And We have certainly sent down to you clear verses and an example from those who passed on before you and an instruction for the righteous. (34)

Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly star lit from a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whomever He wills. He wills, and God presents examples for the people, and God is Knowing of all things. (35)

In houses which Allah has permitted to be raised and that His name be mentioned therein. He is glorified therein in the mornings and the evenings. (36)

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That God may reward them for the best of what they did and increase them from His bounty. And God provides for whom He wills without account. (38)

Men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which hearts and eyes will turn about. (37)

And those who disbelieve - their deeds are like a mirage in a lowland which a thirsty one thinks is

water until, when he comes to it, he finds it is nothing. But he finds God with him and He pays him his due. And God is swift in account. (39)

Or [are they] like darkneses within a deep sea which is covered by waves upon which are waves upon which are clouds - darkneses, one upon another. When he puts out his hand, he can scarcely see it. And he for whom Allah does not appoint light - for him there is no light. (40)

Have you not seen that to Allah glorifies whoever is in the heavens and the earth and the birds with outspread wings? Each has known his prayer and his glorification. And Allah is Knowing of what they do. (41)

To God belongs the dominion of the heavens and the earth, and to God is the final destination. (42)

Have you not seen that God drives the clouds, then brings them together, then makes them into a mass, and you see the rain emerging from within it? And He sends down from the sky, from mountains within which is hail, and He strikes with it whom He wills and averts it from whom He wills. The flash of His lightning almost takes away the sight. (43)

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God alternates the night and the day. Indeed in that is a lesson for those of vision. (44)

And God created every creature from water. Some of them walk on their bellies, some walk on two legs, and some walk on four. God creates what He wills. Indeed, God is over all things competent. (45)

Indeed, We have sent down clear verses, and God guides whom He wills to a straight path. (46)

And they say, "We believe in God and in the Messenger, and we obey." Then a party of them turns away after that. And those are not believers. (47)

And when they are called to God and His Messenger to judge between them, at once a party of them turns away. (48)

And if the truth is theirs, they will come to it submissively (49)

Is there disease in their hearts, or do they doubt, or do they fear that Allah and His Messenger will be unjust to them? Rather, it is those who are the wrongdoers. (50)

The only statement of the believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And it is those who are the successful. (51)

And whoever obeys God and His Messenger and fears God and keeps his duty to Him - it is those who are the successful. (52)

And they swear by God their most solemn oaths that if you command them, they will surely go forth. Say, "Do not swear. Obedience is acceptable. Indeed, God is Acquainted with what you do." (53)

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Say, "Obey God and obey the Messenger. But if you turn away, then upon him is only that which he has been charged with, and upon you is that which you have been charged with. And if you obey him, you will be guided. And upon the Messenger is only the clear notification." (54)

God has promised those among you who have believed and done righteous deeds that He will surely make them successors upon the earth, just as He made those before them successors, and that He will surely establish for them their religion which He has approved for them, and that He will surely substitute for them, after their fear, security, [saying], "They will worship Me, not associating anything with Me." But whoever disbelieves after that - then it is those who are the wicked. (55)

And establish prayer and give zakat and obey the Messenger that you may receive mercy. (56)

Do not think that those who disbelieve can escape on earth. Their refuge is the Fire, and wretched is the destination. (57)

O you who have believed, let those whom your right hands possess and those among you who have not yet reached puberty ask your permission three times - before the dawn prayer and when you put away your clothing at noon and after the 'Isha' prayer. [These are] three times of private parts for you. There is no blame upon you or upon them after them. They circulate among you. Some of you are against others. Thus does God make clear to you the signs. And God is Knowing and Wise. (58)

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And when the children among you reach puberty, let them ask permission as those before them asked permission. Thus does God make clear to you His verses, and God is Knowing and Wise. (59)

And as for the women past childbearing who no longer expect marriage, there is no blame upon them if they put aside their outer garments, but do not display their adornment. But to be chaste is better for them. And Allah is Hearing and Knowing. (60)

There is no blame upon the blind or upon the lame or upon the ill or upon yourselves if you eat from your houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your paternal uncles or the houses of your paternal aunts or the houses of your

maternal uncles or the houses of your maternal aunts or what you possess. Its keys or your friend. There is no blame upon you if you eat together or separately. So when you enter houses, greet one another with a greeting from God, blessed and good. Thus does God make clear to you the verses that you may understand. (61)

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The believers are only those who have believed in Allah and His Messenger and when they are with him on some common matter do not depart until they have asked his permission. Indeed, those who ask your permission - those are the ones who believe in Allah and His Messenger. So when they ask your permission for some of their business, give permission to whom you will among them and ask forgiveness for them. Indeed, Allah is the Forgiving, the Merciful. Allah is Forgiving and Merciful (62)

Do not make the calling of the Messenger among you like the calling of one of you to another. God knows those among you who slip away in seclusion. So let those who oppose his command beware, lest a trial befall them or a painful punishment be inflicted upon them. (63)

Indeed, to God belongs whatever is in the heavens and the earth. He knows what you are doing, and on the Day they are returned to Him,

He will inform them of what they did. And God is Knowing of all things. (64)

25 - Surah Al-Furqan

In the name of God, the Most Gracious, the Most Merciful. Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner. (1)

To Him belongs the dominion of the heavens and the earth. He has not taken a son and He has no partner in dominion. He created all things and determined them with [precise] determination. (2)

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And they have taken besides Him gods who create nothing, and they themselves are created, and they do not possess for themselves harm or benefit, and they do not possess death or life or resurrection. (3)

And those who disbelieved said, "This is not but a falsehood he has invented, and another people have aided him in it." So they have certainly committed injustice and falsehood. (4)

And they said, "Legends of the ancients which he has written down, and they are dictated to him morning and evening." (5)

Say, "He revealed it who knows the secret in the heavens and the earth. Indeed, He is Forgiving and Merciful." (6)

And they said, "What is the matter with this Messenger that he eats food and walks in the markets? Why was an angel not sent down to him to be with him as a warner?" (7)

Or that a treasure be cast to him, or that he have a garden from which he eats. And the wrongdoers say, "You follow none but a man bewitched." (8)

See how they have put forth for you examples, but have gone astray and are unable to find a way. (9)

Blessed is He who, if He wills, will grant you something better than that: gardens beneath which rivers flow, and He will grant you palaces. (10)

Rather, they denied the Hour, and We have prepared for whoever denies the Hour a Blaze. (11)

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When she sees them from a distance, they hear her groaning and wailing. (12)

And when they are thrown therein into a constricted place, chained together, they will cry out there for destruction. (13)

Do not call today for a single destruction, but call for many destructions (14)

Say, "Is that better, or the eternal Paradise which has been promised to the righteous? It will be for them a reward and a destination." (15)

They have therein whatever they wish, to abide forever. It is a promise from your Lord answered (16)

And the Day He will gather them and what they worship besides God, and He will say, "Was it you who led these My servants astray, or did they themselves stray from the way?" (17)

They said, "Glory be to You! It was not for us to take protectors other than You, but You gave them and their fathers enjoyment until they forgot the message and were a people who were disobedient." (18)

They have denied you in what you say, so you are not able to avert or help. And whoever among you does wrong - We will make him taste a great punishment. (19)

And We did not send before you any messengers except that they ate food and walked in the markets. And We have made some of you a trial for others - will you have patience? And ever is your Lord Seeing. (20)

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And those who do not expect to meet Us say, "Why were the angels not sent down to us or why do we not see our Lord?" They have certainly

been arrogant within themselves and have transgressed with great transgression. (21)

On the Day they see the angels, there will be no good news that Day for the criminals, and they will say, "A forbidden thing!" (22)

And We will turn to whatever deeds they have done and make them as scattered dust. (23)

The companions of Paradise, that Day, will be the best place to settle and the best place to rest. (24)

And the Day the heaven will be split open with clouds and the angels will be sent down in succession (25)

The kingdom that Day will belong to the Most Merciful, and it will be a difficult day for the disbelievers. (26)

And the day when the oppressor bites his hands, he will say, "I wish I had taken a path with the Messenger." (27)

Woe to me! Would that I had not taken so-and-so as a friend! (28)

He has certainly led me astray from the remembrance after it had come to me, and Satan is ever, to mankind, a deserter. (29)

And the Messenger said, "O my Lord, indeed my people have taken this Qur'an as something to be abandoned." (30)

And thus We have made for every prophet an enemy from among the criminals. And sufficient is your Lord as a Guide and a Helper. (31)

And those who disbelieved said, "Why was the Qur'an not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart, and We have spaced it distinctly. (32)

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And they do not bring you an example except that We bring you the truth and the best explanation. (33)

Those who will be gathered on their faces into Hell - those are worse in position and more astray in path. (34)

And We had certainly given Moses the Scripture and made with him his brother Aaron a minister. (35)

So We said, "Go to the people who denied Our signs." So We destroyed them with utter destruction. (36)

And the people of Noah, when they denied the messengers, We drowned them and made them a sign to the people. And We have prepared for the wrongdoers a painful punishment. (37)

And Aad and Thamud and the companions of Ar-Rass and many generations between them. (38)

And for each We presented examples, and each We destroyed with utter destruction. (39)

And they have certainly passed by the town on which the evil rain was rained. Did they not see it? Rather, they were not expecting resurrection. (40)

And when they see you, they take you only in ridicule: "Is this the one whom God has sent as a messenger?" (41)

He almost led us astray from our gods had we not been patient with them. And they are going to know when they see the punishment who is most astray in [their] way. (42)

Have you seen he who has taken his desire as his god? Then would you be responsible for him? (43)

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Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are more astray in [their] way. (44)

Have you not seen how your Lord extended the shadow? If He had willed, He could have made it stationary. Then We made the sun its guide. (45)

Then We seized him with an easy seizure (46)

And it is He who made for you the night as clothing and sleep as rest and made the day for rising. (47)

And it is He who sends the winds as good tidings before His mercy, and We send down from the sky pure water. (48)

That We may revive thereby a dead land and give drink thereby to many of the livestock and people We have created. (49)

And We have certainly distributed it among them that they may be reminded, but most of the people refused except to be ungrateful. (50)

And if We had willed, We could have sent to every city a warner. (51)

So do not obey the disbelievers, but strive against them with it with a great striving. (52)

And it is He who has released the two seas, one fresh and sweet, and the other salty and bitter. And He placed between them a barrier and an insurmountable partition. (53)

And it is He who created from water a human being and made him [a relative by] lineage and marriage. And ever is your Lord competent. (54)

And they worship besides God that which neither benefits them nor harms them. And the disbeliever is ever, against his Lord, a supporter. (55)

And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner. (56)

Say, "I do not ask of you any reward for it except that whoever wills should take to his Lord a way." (57)

And rely upon the Ever-Living who does not die, and exalt Him with praise. And sufficient is He as Acquainted with the sins of His servants. (58)

He who created the heavens and the earth and whatever is between them in six days and then established Himself on the Throne - the Most Merciful, so ask about Him one informed. (59)

And when it is said to them, "Prostrate to the Most Merciful," they say, "And what is the Most Merciful? Should we prostrate to that which you command us?" And it increases them in aversion. (60)

Blessed is He who has placed constellations in the heaven and placed therein a lamp and a moon giving light. (61)

And it is He who made the night and the day in succession for whoever wants to remember or wants to be grateful. (62)

The servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them, they say, "Peace." (63)

And those who spend the night before their Lord, prostrating and standing (64)

And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever affliction." (65)

Indeed, it is an evil settlement and a place to stay (66)

And those who, when they spend, are neither extravagant nor miserly, but are between that, just (67)

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And those who do not invoke with God another deity or kill the soul which God has forbidden, except by right, and do not commit unlawful sexual intercourse. And whoever should do that will receive a penalty. (68)

The punishment will be doubled for him on the Day of Resurrection, and he will abide therein in humiliation. (69)

Except for those who repent, believe, and do righteous work. For them God will replace their evil deeds with good. And ever is God Forgiving and Merciful. (70)

And whoever repents and does righteousness, then indeed he has repented to Allah with [accepted] repentance. (71)

And those who do not bear false witness, and when they pass by ill speech, they pass by with dignity. (72)

And those who, when they are reminded of the verses of their Lord, do not fall upon them deaf and blind. (73)

And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous." (74)

Those will be rewarded with the highest place for what they patiently endured, and they will be met therein with greetings and peace. (75)

They will abide therein eternally. What an excellent settlement and residence. (76)

Say, "My Lord would not care for you were it not for your supplication. But you have denied, so it will be inevitable." (77)

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26 - Surah Ash-Shu'ara

In the Name of God, the Most Gracious, the Most Merciful. Ta, Seen, Meem (1)

These are the verses of the clear Book (2)

Perhaps you would kill yourself with grief that they do not believe. (3)

If We will, We can send down upon them a sign from the sky, and their necks would remain humbled to it. (4)

And there comes to them no new reminder from the Most Merciful except that they turn away from it. (5)

They denied, and there will come to them news of what they used to ridicule. (6)

Have they not seen the earth - how much We have produced therein of every noble kind? (7)

Indeed in that is a sign, but most of them were not to be believers. (8)

And indeed, your Lord is the Exalted in Might, the Merciful (9)

And when your Lord called to Moses, "Go to the wrongdoing people." (10)

The people of Pharaoh - will they not fear God? (11)

He said, "My Lord, indeed I fear that they will deny me." (12)

My chest becomes tight and my tongue does not fluently speak, so send for Aaron (13)

And they have a sin against me, so I fear that they will kill me (14)

He said, "No! Go with Our signs. Indeed, We are with you, listening." (15)

So go to Pharaoh and say, "We are messengers of the Lord of the worlds." (16)

Send the Children of Israel with us (17)

He said, "Did We not raise you among us as a child, and did you not remain among us for many years of your life?" (18)

And you did what you did, and you were among the disbelievers (19)

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He said, "I did it then, and I am among those astray." (20)

So I fled from you when I feared you, but my Lord granted me wisdom and made me one of the messengers. (21)

And that is a blessing that You bestowed upon me, that You enslaved the Children of Israel (22)

Pharaoh said, "And what is the Lord of the worlds?" (23)

He said, "Lord of the heavens and the earth and whatever is between them, if you should be certain." (24)

He said to those around him, "Do you not listen?" (25)

Your Lord and the Lord of your forefathers of old said (26)

He said, "Indeed, your messenger who has been sent to you is mad." (27)

He said, "Lord of the East and the West and whatever is between them, if you would use reason." (28)

He said, "If you take a god other than Me, I will surely put you among the imprisoned." (29)

He said, "Even if I bring you something clear?" (30)

He said, "Then bring him, if you should be of the truthful." (31)

Then he threw down his staff, and behold, it was a serpent manifest. (32)

And he took out his hand, and behold, it was white for those who saw it (33)

He said to the assembly around him, "This is indeed a learned magician." (34)

He wants to expel you from your land by his magic, so what do you command? (35)

They said, "Postpone him and his brother, and send gatherers among the cities." (36)

They will bring you every knowledgeable magician (37)

So the magicians were gathered together for a known time on a known day (38)

And it will be said to the people, "Are you gathered together?" (39)

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Perhaps we will follow the magicians if they are the victors. (40)

So when the magicians came, they said to Pharaoh, "Will there be a reward for us if we are the victors?" (41)

He said, "Yes, and indeed, you will then be among those brought near." (42)

Moses said to them, "Cast down what you are going to cast down." (43)

So they threw down their ropes and their staffs and said, "By the might of Pharaoh, we will surely be the victors." (44)

Then Moses threw down his staff, and behold, it swallowed up what they were fabricating. (45)

So the magicians fell down in prostration (46)

They said, "We believe in the Lord of the worlds." (47)

Lord of Moses and Aaron (48)

He said, "You believed in him before I gave you permission. Indeed, he is the greatest of you who

taught you magic, so you will surely know. I will surely cut off your hands and your feet on alternate sides, and I will surely crucify you all.” (49)

They said, “No harm. Indeed, to our Lord we will return.” (50)

Indeed, we hope that our Lord will forgive us our sins, if we were the first of the believers. (51)

And We inspired Moses, “Travel by night with My servants; indeed, you will be pursued.” (52)

Then Pharaoh sent gatherers into the cities (53)

Indeed, these are a small group (54)

And indeed, they are a source of anger to us (55)

And indeed, we are all on guard (56)

So We brought them out from gardens and springs (57)

And treasures and a noble station (58)

Thus We caused the Children of Israel to inherit it (59)

So they followed them at sunrise (60)

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So when the two hosts saw each other, the companions of Moses said, “Indeed, we are to be overtaken.” (61)

He said, "No! Indeed, my Lord is with me; He will guide me." (62)

Then We inspired Moses, "Strike the sea with your staff." So it parted, and each portion was like a great mountain. (63)

And We brought near the others there (64)

And We saved Moses and those with him, all together (65)

Then We drowned the others (66)

Indeed in that is a sign, but most of them were not to be believers. (67)

And indeed, your Lord is the Exalted in Might, the Merciful. (68)

And recite to them the news of Abraham (69)

When he said to his father and his people, "What do you worship?" (70)

They said, "We worship idols and remain devoted to them." (71)

He said, "Do they hear you when you call?" (72)

Or they benefit you or harm you (73)

They said, "Rather, we found our fathers doing thus." (74)

He said, "Have you seen what you used to worship?" (75)

You and your forefathers (76)

For indeed, they are an enemy to me, except the Lord of the worlds (77)

He who created me, and He guides me (78)

And it is He who provides me with food and drink (79)

And when I am ill, it is He who cures me. (80)

And the one who will cause me to die and then give me life (81)

And the One who I hope will forgive me my sins on the Day of Judgment (82)

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My Lord, grant me wisdom and join me with the righteous. (83)

And grant me a reputation of truth among later generations. (84)

And make me one of the inheritors of the Garden of Delight (85)

And forgive my father, for he was among those astray. (86)

And do not disgrace me on the Day they are resurrected (87)

The Day when neither wealth nor children will be of any benefit (88)

Except he who comes to God with a sound heart
(89)

And Paradise will be brought near to the
righteous (90)

And Hellfire will be brought into view for the
deviators (91)

And it will be said to them, "Where are those you
used to worship?" (92)

Can they help you or be helped other than God?
(93)

So they and the deviators were thrown down into
it (94)

And the soldiers of Satan, all together (95)

They said, while they were disputing therein: (96)

By God, we were indeed in manifest error (97)

When We made you equal to the Lord of the
worlds (98)

And none led us astray except the criminals (99)

So we have no intercessors (100)

Nor a close friend (101)

If only we had another chance, we would be
among the believers. (102)

Indeed in that is a sign, but most of them were not to be believers. (103)

And indeed, your Lord is the Exalted in Might, the Merciful. (104)

The people of Noah denied the messengers (105)

When their brother Noah said to them, "Will you not fear God?" (106)

Indeed, I am to you a trustworthy messenger (107)

So fear God and obey me (108)

And I do not ask you for any reward for it. My reward is only from the Lord of the worlds. (109)

So fear God and obey me (110)

They said, "Should we believe you while the lowest of people have followed you?" (111)

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He said, "And I have no knowledge of what they were doing." (112)

Their account is only with my Lord, if you but perceived. (113)

And I am not one who drives away the believers (114)

I am only a clear warner (115)

They said, "If you do not desist, O Noah, you will surely be among those who are stoned." (116)

He said, "My Lord, indeed my people have denied me." (117)

So judge between me and them with a judgment, and save me and those with me of the believers. (118)

So We saved him and those with him in the laden ship. (119)

Then We drowned the rest (120)

Indeed in that is a sign, but most of them were not to be believers. (121)

And indeed, your Lord is the Exalted in Might, the Merciful. (122)

The people of Aad denied the messengers (123)

When their brother Hud said to them, "Will you not fear God?" (124)

Indeed, I am to you a trustworthy messenger (125)

So fear God and obey me (126)

And I do not ask you for any reward for it. My reward is only from the Lord of the worlds. (127)

Do you build on every high place a sign, amusing yourselves? (128)

And you build castles that you may live forever.
(129)

And when you strike, you strike like tyrants.
(130)

So fear God and obey me (131)

And fear Him who has provided you with what
you know (132)

He provided you with livestock and children (133)

And gardens and springs (134)

Indeed, I fear for you the punishment of a terrible
Day (135)

They said, "It is the same to us whether you
preach or are not among the preachers." (136)

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This is nothing but the way of the ancients. (137)

And we will not be punished (138)

But they denied him, so We destroyed them.
Indeed in that is a sign, but most of them were
not to be believers. (139)

And indeed, your Lord is the Exalted in Might, the
Merciful. (140)

Thamud denied the messengers (141)

When their brother Salih said to them, "Will you not fear God?" (142)

Indeed, I am to you a trustworthy messenger (143)

So fear God and obey me (144)

And I do not ask you for any reward for it. My reward is only from the Lord of the worlds. (145)

Are you left here safe and sound? (146)

In gardens and springs (147)

And crops and palm trees whose fruit is soft (148)

And you carve out of the mountains, houses, in splendor (149)

So fear God and obey me (150)

And do not obey the command of the transgressors (151)

Those who cause corruption on earth and do not reform (152)

They said, "You are only one of the magicians." (153)

You are only a human being like us, so bring a sign if you should be of the truthful. (154)

He said, "This is a she-camel; she has her share of drinking, and you have your share of drinking on a known day." (155)

And do not touch it with harm, lest the punishment of a terrible Day seize you. (156)

So they hamstrung her, and in the morning they were regretful. (157)

So the punishment seized them. Indeed in that is a sign, but most of them were not to be believers. (158)

And indeed, your Lord is the Exalted in Might, the Merciful. (159)

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The people of Lot denied the messengers (160)

When their brother Lot said to them, "Will you not fear God?" (161)

Indeed, I am to you a trustworthy messenger (162)

So fear God and obey me (163)

And I do not ask you for any reward for it. My reward is only from the Lord of the worlds. (164)

Do you approach males from among the worlds? (165)

And you abandon what your Lord has created for you of your mates. Rather, you are a transgressing people. (166)

They said, "If you do not desist, O Lot, you will surely be among those expelled." (167)

He said, "Indeed, I am among those who dislike your work." (168)

My Lord, save me and my family from what they do. (169)

So We saved him and his family, all together (170)

Except for an old woman among those who remain behind (171)

Then We destroyed the others (172)

And We rained down upon them a rain. How evil was the rain of those who were warned. (173)

Indeed in that is a sign, but most of them were not to be believers. (174)

And indeed, your Lord is the Exalted in Might, the Merciful. (175)

The companions of the thicket denied the messengers (176)

When Shu`ayb said to them, "Will you not fear God?" (177)

Indeed, I am to you a trustworthy messenger
(178)

So fear God and obey me (179)

And I do not ask you for any reward for it. My
reward is only from the Lord of the worlds. (180)

□ Give full measure and do not be among the
losers. (181)

And weigh with a straight balance (182)

And do not deprive people of their due rights,
and do not commit abuse on the earth, spreading
corruption. (183)

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And fear Him who created you and the former
generations. (184)

They said, "You are only one of the magicians."
(185)

You are only a human being like us, and we think
you are among the liars. (186)

Then let a fragment of the sky fall upon us, if you
should be of the truthful. (187)

He said, "My Lord knows best what you do."
(188)

But they denied him, so the punishment of the
Day of Darkness seized them. Indeed, it was the
punishment of a terrible day. (189)

Indeed in that is a sign, but most of them were not to be believers. (190)

And indeed, your Lord is the Exalted in Might, the Merciful. (191)

And indeed, it is a revelation from the Lord of the worlds (192)

The Trustworthy Spirit brought it down (193)

Upon your heart, that you may be among the warners (194)

In clear Arabic (195)

And indeed, it is in the scriptures of the former peoples (196)

Was it not a sign for them that the scholars of the Children of Israel knew it? (197)

And if We had sent it down to some non-Arab (198)

So he recited it to them, but they were not believers in it. (199)

Thus We have caused it to enter the hearts of the criminals. (200)

They will not believe in it until they see the painful punishment. (201)

Then it will come upon them suddenly while they do not perceive. (202)

And they say, "Are we given respite?" (203)

Is it then that they are hastening Our punishment? (204)

Have you considered if We should grant them enjoyment for years? (205)

Then what they were promised came to them (206)

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What they used to enjoy did not avail them. (207)

And We did not destroy a city except that it had warners. (208)

A reminder, and we were not wrongdoers (209)

And what the devils have brought down (210)

It is not right for them, nor are they able to do so. (211)

Indeed, they are isolated from hearing (212)

So do not invoke with God another deity, lest you be among the punished. (213)

And warn your nearest relatives (214)

And lower your wing to those who follow you of the believers (215)

But if they disobey you, then say, "Indeed, I am innocent of what you do." (216)

And put your trust in the Almighty, the Merciful
(217)

Who sees you when you stand up (218)

And your turning among those who prostrate
(219)

Indeed, He is the All-Hearing, the All-Knowing
(220)

Shall I inform you upon whom the devils
descend? (221)

It descends upon every slanderer and sinner
(222)

They listen, but most of them are liars (223)

And the poets are followed by those astray (224)

Have you not seen that they wander aimlessly in
every valley? (225)

And that they say what they do not do (226)

Except for those who believe and do righteous
deeds and remember Allah much and defend
themselves after they have been wronged. And
those who have wronged will come to know to
what [final] return they will be returned. (227)

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27 - Surah An-Naml

In the Name of God, the Most Gracious, the Most Merciful. Ta, Seen. These are the verses of the Qur'an and a clear Book. (1)

Guidance and good tidings for the believers (2)

Those who establish prayer and give zakat, and they, of the Hereafter, are certain (3)

Indeed, those who do not believe in the Hereafter - We have made their deeds pleasing to them, so they wander blindly. (4)

Those are the ones for whom there is an evil punishment, and they, in the Hereafter, will be the greatest losers. (5)

And indeed, you receive the Qur'an from a Wise, Knowing One (6)

When Moses said to his family, "Indeed, I have perceived a fire. I will bring you information from it or bring you a burning torch that you may warm yourselves." (7)

So when he came to it, he was called, "Blessed is he who is in the Fire and those around it, and exalted is God, Lord of the worlds." (8)

O Moses, indeed I am God, the Exalted in Might, the Wise. (9)

And throw down your staff. But when he saw it writhing as if it were a serpent, he turned back and did not look back. "O Moses, do not fear.

Indeed, in My presence the messengers do not fear.” (10)

Except for he who has wronged and then substituted good for evil, then indeed, I am Forgiving and Merciful. (11)

And put your hand into your bosom; it will come out white without disease. Among nine signs to Pharaoh and his people. Indeed, they were a people of wickedness. (12)

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So when Our clear signs came to them, they said, “This is obvious magic.” (13)

And they denied it, while their souls were convinced thereof, out of injustice and arrogance. So see how was the end of the corrupters. (14)

And We had certainly given knowledge to David and Solomon, and they said, “Praise be to God, who has favored us over many of His believing servants.” (15)

And Solomon inherited from David, and he said, “O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is the clear bounty.” (16)

And there were gathered before Solomon his soldiers of jinn, men, and birds, and they were arrayed. (17)

Until, when they came upon the Valley of the Ants, an ant said, "O ants, enter your dwellings lest Solomon and his soldiers crush you while they perceive not." (18)

So he smiled, laughing at her words and said, "My Lord, inspire me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy among Your righteous servants." (19)

And he inspected the birds and said, "Why do I not see the hoopoe, or is he among the absent ones?" (20)

I will surely punish him with a severe punishment, or I will slaughter him, or he must bring me clear authority. (21)

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Indeed, I found a woman ruling them, and she has been given of all things, and she has a great throne. (23)

So he stayed not long and said, "I have encompassed that which you have not encompassed, and I have come to you from Sheba with certain news." (22)

I found her and her people prostrating to the sun instead of God, and Satan had made their deeds pleasing to them and averted them from the way, so they were not guided. (24)

That they should not prostrate to God, who brings forth what is hidden in the heavens and the earth and knows what you conceal and what you declare. (25)

Allah - there is no god but He, Lord of the Mighty Throne. (26)

He said, "We will see whether you have told the truth or whether you are among the liars." (27)

Go with this letter of mine and deliver it to them, then turn away from them and see what they will return. (28)

She said, "O eminent ones, indeed a noble letter has been delivered to me." (29)

It is from Solomon, and it is, "In the name of God, the Most Gracious, the Most Merciful." (30)

Do not exalt yourselves over me, and come to me in submission (31)

She said, "O eminent ones, advise me in my affair. I would not decide a matter until you witness it." (32)

They said, "We are men of strength and great might, and the matter is yours, so consider what you will command." (33)

She said, "When kings enter a town, they corrupt it and make the most honored of its people the most humble. And thus they do." (34)

And indeed, I am sending to them a gift, and we will see what the messengers will return with (35)

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So when he came to Solomon, he said, "Do you provide me with wealth? But what God has given me is better than what He has given you. Rather, you rejoice in your gift." (36)

Go back to them, and We will surely come to them with soldiers they cannot resist, and We will surely expel them from it in humiliation, and they will be humbled. (37)

He said, "O eminent ones, which of you will bring me her throne before they come to me in submission?" (38)

An Ifrit from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am strong and trustworthy for this." (39)

He who had knowledge of the Scripture said, "I will bring it to you before your glance returns to you." But when he saw it settled near him, he said, "This is from the bounty of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful is grateful for the benefit of himself. And whoever denies - then indeed, my Lord is Free of need and Generous." (40)

He said, "Disguise her throne for her so we may see whether she is guided or will be among those who are not guided." (41)

So when she came, it was said, "Is this your throne?" She said, "It is as if it were it." And we had been given knowledge before her, and we were Muslims. (42)

It was said to her, "Enter the palace." But when she saw it, she thought it was a deep ocean, and she uncovered her legs. He said, "Indeed, it is a palace of smooth crystal." She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to God, Lord of the worlds." (44)

And what she used to worship besides God prevented her. Indeed, she was from a disbelieving people. (43)

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And We had certainly sent to Thamud their brother Salih, [saying], "Worship God." But at once they were two disputing parties. (45)

He said, "O my people, why do you hasten the evil before the good? Why do you not ask forgiveness of Allah that you may receive mercy?" (46)

They said, "We consider you and those with you to be an evil omen." He said, "Your evil omen is with Allah. Rather, you are a people being tested." (47)

And there were in the city nine men who spread corruption in the land and did not reform. (48)

They said, "We swear by God that we will surely attack him and his family during the night, and then we will say to his heir, 'We did not witness the destruction of his family, and indeed, we are truthful.'" (49)

And they planned a plan, and We planned a plan, while they did not perceive. (50)

Then see how was the end of their plot - that We destroyed them and their people, all together. (51)

These are their houses, desolate because of what they did. Indeed in that is a sign for a people who know. (52)

And We saved those who believed and were righteous. (53)

And Lot, when he said to his people, "Do you commit this immorality while you are seeing?" (54)

Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly. (55)

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□ And the only answer of his people was that they said, "Expel the family of Lot from your city. Indeed, they are people who keep themselves pure." (56)

So We saved him and his family, except for his wife. We destined her to be among those who remained behind. (57)

And We rained down upon them a rain. How evil was the rain of those who were warned. (58)

Say: Praise be to God, and peace be upon His chosen servants. Is God better or what they associate with Him? (59)

Or is it He who created the heavens and the earth and sent down for you from the sky water and caused to grow thereby gardens of delight? It was not for you to cause their trees to grow. Is there a god with Allah? Rather, they are a people who ascribe equals. (60)

Or is He who made the earth a resting place and placed rivers within it and placed for it firm mountains and placed between the two seas a barrier? Is there a deity with Allah? Rather, most of them do not know. (61)

Or who responds to the distressed one when he calls upon Him and removes evil and makes you successors upon the earth? Is there a deity with Allah? Little do you remember. (62)

Or who guides you in the darkneses of the land and sea and who sends the winds as good tidings before His mercy? Is there a deity with Allah? Exalted is Allah above what they associate with Him. (63)

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Or who initiates creation and then repeats it, and who provides for you from the heaven and the earth? Is there a god with Allah? Say, "Produce your proof, if you should be truthful." (64)

Say, "None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected." (65)

Rather, their knowledge will reach them in the Hereafter. Rather, they are in doubt about it. Rather, they are blind to it. (66)

And those who disbelieved said, "When we are dust and our fathers, will we indeed be brought forth?" (67)

Indeed, we and our fathers were promised this before. This is nothing but legends of the ancients. (68)

Say, "Travel through the land and observe what was the end of the criminals." (69)

And do not grieve over them and do not be in distress over what they plot. (70)

And they say, "When will this promise come to pass, if you should be truthful?" (71)

Say: Perhaps some of that which you are hastening will follow you. (72)

And indeed, your Lord is full of bounty to mankind, but most of them are not grateful. (73)

And indeed, your Lord knows what their hearts conceal and what they declare. (74)

There is nothing hidden in the heavens or the earth except that it is in a clear book. (75)

Indeed, this Qur'an narrates to the Children of Israel most of that over which they differ. (76)

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And indeed, it is guidance and mercy for the believers (77)

Indeed, your Lord will judge between them by His judgment. And He is the Exalted in Might, the Knowing. (78)

So put your trust in God. Indeed, you are upon the clear truth (79)

Indeed, you do not make the dead hear, nor do you make the deaf hear the call when they turn their backs and depart. (80)

And you cannot guide the blind away from their misguidance. You can only make hear those who believe in Our verses, and they are Muslims. (81)

□ And when the word comes to pass against them, We will produce for them a creature from the earth that will speak to them, that people were not certain of Our signs. (82)

And the Day We shall gather from every nation a company of those who denied Our signs, and they will be driven in ranks. (83)

Until, when they come, he says, "Did you deny My signs while you did not encompass them in knowledge? Then what were you doing?" (84)

And the word has come to pass against them because of what they have wronged, so they do not speak. (85)

Have they not seen that We have made the night for them to rest therein and the day to see? Indeed in that are signs for a people who believe. (86)

And the Day the Trumpet is blown, everyone in the heavens and the earth will be terrified, except whom Allah wills. And all will come to Him in humiliation. (87)

And you see the mountains, you think them rigid, while they will pass as the clouds pass. [It is] the work of Allah, who perfected all things. Indeed, He is Acquainted with what you do. (88)

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Whoever brings a good deed will have better than it, and they, from terror that Day, will be secure. (89)

And whoever brings evil, their faces will be thrown into the Fire. Will you be recompensed except for what you used to do? (90)

I have only been commanded to worship the Lord of this city, who has made it sacred, and to Him belongs all things. And I have been commanded to be among the Muslims. (91)

And that I recite the Qur'an. So whoever is guided is only guided for [the benefit of] himself. And whoever goes astray - say, "I am only one of the warners." (92)

And say, "Praise be to God. He will show you His signs, and you will recognize them. And your Lord is not unaware of what you do." (93)

28 - Surat Al-Qasas

In the Name of God, the Most Gracious, the Most Merciful. Ta, Seen, Meem (1)

These are the verses of the clear Book (2)

We recite to you, [O Muhammad], from the news of Moses and Pharaoh in truth for a people who believe. (3)

Indeed, Pharaoh exalted himself in the land and divided its people into factions, oppressing a party of them, slaughtering their sons and keeping their women alive. Indeed, he was of the corrupters. (4)

And We intended to bestow favor upon those who were oppressed in the land and make them leaders and make them inheritors. (5)

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And We established them in the land and showed Pharaoh and Haman and their soldiers from them that which they had been fearing. (6)

And We inspired the mother of Moses, "Suckle him, but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and make him one of the messengers." (7)

So the family of Pharaoh picked him up so that he might become for them an enemy and a cause of grief. Indeed, Pharaoh and Haman and their soldiers were sinners. (8)

And the wife of Pharaoh said, "A comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not. (9)

And the heart of Moses' mother became empty. She would have almost disclosed it had We not strengthened her heart so that she would be among the believers. (10)

And she said to his sister Qusayyah, and she looked at him from afar, while they did not perceive. (11)

□ And We had forbidden him wet nurses before, so she said, “Shall I direct you to a family who will take care of him for you and who will be sincere to him?” (12)

So We returned him to his mother so that her eye might be comforted and she would not grieve and that she would know that the promise of God is true, but most of them do not know. (13)

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And when he reached his full strength and was fully mature, We gave him wisdom and knowledge. And thus do We reward the doers of good. (14)

And he entered the city while its people were unaware, and he found therein two men fighting, one of his party and the other of his enemy. So the one of his party called for help against the one of his enemy, so Moses struck him and killed him. He said, “This is from the work of Satan. Indeed, he is a clear, misleading enemy.” (15)

He said, “My Lord, indeed I have wronged myself, so forgive me.” So He forgave him. Indeed, it is He who is the Forgiving, the Merciful. (16)

He said, “My Lord, because You have bestowed favor upon me, I will never be a supporter of the criminals.” (17)

So he came to the city in the morning, fearful and watching. Then, behold, he who had sought his

help the day before cried out to him. Moses said to him, "Indeed, you are clearly a heretic." (18)

So when he intended to seize him who was an enemy to them both, he said, "O Moses, do you intend to kill me as you killed a person yesterday? You only intend to be a tyrant on earth, and you do not intend to be among the reformers." (19)

And a man came running from the farthest end of the city. He said, "O Moses, indeed the eminent ones are conspiring against you to kill you, so go out. Indeed, I am to you among the sincere advisors." (20)

So he went out from it, fearful and anticipating. He said, "My Lord, save me from the wrongdoing people." (21)

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And when he set out toward Madyan, he said, "Perhaps my Lord will guide me to the right way." (22)

And when he came to the water of Madyan, he found there a group of people watering their flocks, and he found besides them two women driving them back. He said, "What is the matter with you?" They said, "We will not water [their flocks] until the shepherds depart, and our father is an old man." (23)

So he watered for them, then he turned to the shade and said, "My Lord, indeed I, for whatever good You may send down to me, am in need." (24)

Then one of them came to him, walking with modesty. She said, "Indeed, my father invites you that he may reward you for having watered our flocks for us." So when he came to him and related to him the story, he said, "Do not fear. You have escaped from the wrongdoing people." (25)

One of them said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy." (26)

He said, "Indeed, I want to marry you to one of these two daughters of mine on condition that you serve me for eight years. But if you complete ten, it will be of your own accord. And I do not want to make it difficult for you. You will find me, if God wills, among the righteous." (27)

He said, "That is between me and you. Whichever of the two terms I fulfill, there is no aggression against me. And God is Witness over what we say." (28)

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□ So when Moses had fulfilled the term and was traveling with his family, he perceived a fire on the side of the mount. He said to his family, "Stay here; indeed, I have perceived a fire; perhaps I

may bring you from it some information or a brand of fire that you may warm yourselves." (29)

So when he came to it, he was called from the right side of the valley in the blessed spot from the tree, "O Moses, indeed I am God, Lord of the worlds." (30)

And throw down your staff. But when he saw it writhing as if it were a snake, he turned back and did not look back. "O Moses, come forward and do not fear. Indeed, you are among the secure." (31)

Put your hand into your bosom; it will come out white without disease, and fold your wing toward yourself out of fear. These are two proofs from your Lord to Pharaoh and his establishment. Indeed, they were a people of wickedness. (32)

He said, "My Lord, indeed I have killed a person among them, and I fear that they will kill me." (33)

And my brother Aaron is more eloquent than I in speech, so send him with me as a support to confirm me. Indeed, I fear that they will deny me. (34)

He said, "We will strengthen you with your brother and give you both authority so they will not reach you. By Our signs, you and those who follow you will be the predominant." (35)

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So when Moses came to them with Our clear signs, they said, "This is nothing but invented magic, and we have not heard of this among our forefathers of old." (36)

And Moses said, "My Lord knows best who has brought guidance from Him and who will have the final home. Indeed, the wrongdoers will not succeed." (37)

And Pharaoh said, "O eminent ones, I do not know of any god for you other than me. So light a fire for me, O Haman, upon the clay and make for me a tower that I may look up to the god of Moses. And indeed, I think he is among the liars." (38)

And he and his soldiers were arrogant upon the earth without right, and they thought that they would not be returned to Us. (39)

So We seized him and his soldiers and threw them into the sea. Then see how was the end of the wrongdoers. (40)

And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be aided. (41)

And We pursued them in this world with a curse, and on the Day of Resurrection they will be among the despised. (42)

And We had certainly given Moses the Scripture after We destroyed the previous generations as insights for the people and guidance and mercy that perhaps they would be reminded. (43)

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And you were not on the western side when We decreed the matter to Moses, nor were you among the witnesses. (44)

But We raised up generations, and life was prolonged for them. And you were not among the people of Madyan, reciting to them Our verses, but We were sending messengers. (45)

And you were not on the side of the mount when We called, but it was a mercy from your Lord that you may warn a people to whom no warner had come before you, that perhaps they will be reminded. (46)

And had it not been that a disaster should befall them for what their hands have put forth, so that they would say, "Our Lord, why did You not send to us a messenger so we would follow Your verses and be among the believers?" (47)

So when the truth came to them from Us, they said, "Why was he not given the like of what was given to Moses?" Did they not disbelieve in what was given to Moses before? They said, "Two magicians conspired together," and they said, "Indeed, we are disbelievers in all of them." (48)

Say, "Then bring a book from God that is better guidance than either of them, so I will follow it, if you should be truthful." (49)

But if they do not respond to you, then know that they only follow their own desires. And who is more astray than he who follows his own desires without guidance from Allah? Indeed, Allah does not guide the wrongdoing people. (50)

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Those to whom We gave the Scripture before it - they believe in it. (52)

And We have certainly conveyed to them the Word that perhaps they will be reminded. (51)

And when it is recited to them, they say, "We believe in it. Indeed, it is the truth from our Lord. Indeed, we were, before it, Muslims." (53)

Those will be given their reward twice for what they patiently endured, and they repel evil with good, and they spend from what We have provided them. (54)

And when they hear ill speech, they turn away from it and say, "To us are our deeds, and to you are your deeds. Peace be upon you. We do not seek the ignorant." (55)

Indeed, you do not guide whom you like, but God guides whom He wills. And He is most knowing of the [rightly] guided. (56)

And they said, "If we follow the guidance with you, we will be snatched away from our land." Have We not established for them a secure sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know. (57)

And how many a city have We destroyed which was insolent in its life? These were their dwellings, which were not inhabited after them except a little. And We were the inheritors. (58)

And your Lord would not destroy the cities until He had sent to their mother a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers. (59)

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Whatever you have been given is but the enjoyment of worldly life and its adornment. What is with Allah is better and more lasting. Then will you not reason? (60)

Is one to whom We have promised a good promise and he will attain it like one to whom We have granted enjoyment of worldly life and then on the Day of Resurrection he will be among those brought forth? (61)

And the Day He will call to them and say, "Where are My partners whom you used to claim?" (62)

Those against whom the word has come into effect will say, "Our Lord, these are the ones we misled. We misled them as we misled ourselves. We declare our innocence to You. It was not us they worshipped." (63)

And it was said, "Call upon your partners." So they called upon them, but they did not respond to them, and they saw the punishment, if only they were guided. (64)

And the Day He will call to them and say, "What did you answer the messengers?" (65)

So the news will be hidden from them that Day, so they will not ask one another. (66)

But as for he who repents, believes, and does righteousness, he may be among the successful. (67)

And your Lord creates what He wills and chooses. It is not for them to choose. Glory be to God, and He is exalted above what they associate with Him. (68)

And your Lord knows what their hearts conceal and what they declare. (69)

And He is God; there is no god but Him. To Him belongs praise in the first and the last. And to Him belongs the judgment, and to Him you will be returned. (70)

Say, "Have you considered: if God made the night continuous for you until the Day of Resurrection, what god other than God could bring you light? Then will you not hear?" (71)

Say, "Have you considered: if God made the day continuous for you until the Day of Resurrection, what god other than God could bring you a night in which you could rest? Then will you not see?" (72)

And out of His mercy He has made for you the night and the day that you may rest therein and that you may seek of His bounty and that you may be grateful. (73)

And the Day He will call to them and say, "Where are My partners whom you used to claim?" (74)

And We extracted from every nation a witness and said, "Produce your proof." And they knew that the truth belongs to God, and what they were inventing was lost to them. (75)

Indeed, Qarun was from the people of Moses, but he transgressed against them. And We gave him of the treasures, the keys of which would burden a band of strong men, when his people said to him, "Do not rejoice; indeed, Allah does not like the exultant." (76)

And seek, through that which Allah has given you, the home of the Hereafter; and do not neglect your portion of this world. And do good as Allah has been good to you, and do not seek

corruption on earth. Indeed, Allah does not like corrupters. (77)

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He said, "It was only given to me because of knowledge I have." Does he not know that Allah had destroyed before him generations stronger than him in strength and greater in number? And the criminals will not be asked about their sins. (78)

So he came out to his people in his finery. Those who desired the life of this world said, "Oh, would that we had like that which was given to Qarun! Indeed, he is one of great fortune." (79)

And those who were given knowledge said, "Woe to you! The reward of Allah is better for whoever believes and does righteousness. And none receive it except the patient." (80)

So We caused the earth to swallow him and his home. And he had no company to aid him other than God, nor was he among those who defend themselves. (81)

And those who had wished for his place yesterday began to say, "It is as if God extends provision to whom He wills of His servants and restricts it. Had it not been that God has bestowed favor upon us, He would have caused the earth to swallow us up." And it is as if the disbelievers will not succeed. (82)

That is the home of the Hereafter. We assign it to those who do not desire exaltation upon the earth or corruption. And the [best] outcome is for the righteous. (83)

Whoever brings a good deed will have better than it, but whoever brings an evil deed - those who do evil will not be recompensed except for what they used to do. (84)

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Indeed, He who has enjoined upon you the Qur'an will surely bring you back to a place of return. Say, "My Lord is most knowing of who has brought guidance and who is in manifest error." (85)

And you did not expect that the Book would be revealed to you except as a mercy from your Lord. So never be a supporter of the disbelievers. (86)

And let not they turn you away from the verses of Allah after they have been revealed to you. And invite to your Lord and never be of those who associate others with Him. (87)

And do not invoke with God another deity. There is no deity except Him. Everything will perish except His Face. To Him belongs [all] judgement, and to Him you will be returned. (88)

29 - Surat Al-Ankabut

In the name of God, the Most Gracious, the Most Merciful. Alif, Lam, Meem (1)

Do people think that they will be left to say, "We believe," and they will not be tested? (2)

And We certainly tested those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars. (3)

Or do those who do evil deeds think that they can outstrip Us? Evil is that which they judge. (4)

Whoever hopes for the meeting with Allah - then indeed, the term of Allah is coming. And He is the Hearing, the Knowing. (5)

And whoever strives, he strives only for himself. Indeed, Allah is free from need of the worlds. (6)

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And those who believe and do righteous deeds - We will surely remove from them their misdeeds and will surely reward them according to the best of what they used to do. (7)

And We have enjoined upon man, to his parents, good treatment. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do. (8)

And those who believe and do righteous deeds -
We will surely admit them among the righteous.
(9)

And among the people is he who says, "We believe in God," but when he is harmed for the cause of God, he considers the trial of the people to be like the punishment of God. But if victory comes from your Lord, they will surely say, "Indeed, we were with you." Is not God most knowing of what is in the hearts of the worlds?
(10)

And God will surely know those who believe, and He will surely know the hypocrites. (11)

And those who disbelieved said to those who believed, "Follow our way, and we will bear your sins." But they will not bear any of their sins. Indeed, they are liars. (12)

And they will surely bear their own burdens and other burdens besides their own, and they will surely be asked on the Day of Resurrection about what they used to invent. (13)

And We had certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and then the flood seized them while they were wrongdoers. (14)

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So We saved him and the companions of the ship and made it a sign for the worlds. (15)

And Abraham, when he said to his people, "Worship God and fear Him. That is better for you, if you only knew." (16)

You only worship idols besides God and invent falsehood. Indeed, those you worship besides God do not possess for you any provision, so seek provision from God and worship Him and be grateful to Him. To Him you will be returned. (17)

And if you deny, then nations before you have denied. And the Messenger has no duty except to convey clearly. (18)

Have they not seen how God begins creation and then repeats it? Indeed, that, for God, is easy. (19)

Say, "Travel through the land and observe how He began creation. Then God will produce the final creation. Indeed, God is over all things competent." (20)

He punishes whom He wills and has mercy on whom He wills, and to Him you will be returned. (21)

And you will not cause failure on earth or in heaven, and you have no protector or helper besides God. (22)

And those who disbelieve in the signs of God and in meeting Him - those have despaired of My mercy, and those will have a painful punishment. (23)

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But the answer of his people was only that they said, "Kill him or burn him." But God saved him from the Fire. Indeed in that are signs for a people who believe. (24)

And he said, "You have only taken idols besides God out of affection among yourselves in worldly life. Then on the Day of Resurrection some of you will disbelieve in others and curse others. Your refuge is the Fire, and you will have no helpers." (25)

□ So Lot believed him and said, "Indeed, I will emigrate to my Lord. Indeed, it is He who is the Exalted in Might, the Wise." (26)

And We gave him Isaac and Jacob and placed among his descendants prophethood and the Scripture and gave him his reward in this world; and indeed, in the Hereafter, he will be among the righteous. (27)

And Lot, when he said to his people, "Indeed, you commit an immorality such as no one before you has committed among the worlds." (28)

Do you indeed approach men and block the way and commit evil in your assemblies? And the only answer of his people was that they said, "Bring us the punishment of God, if you should be of the truthful." (29)

He said, "My Lord, help me against the corrupting people." (30)

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And when Our messengers came to Abraham with the good tidings, they said, "Indeed, we will destroy the people of this city. Indeed, its people have been wrongdoers." (31)

He said, "Indeed, within it is Lot." They said, "We know best who is within it. We will surely save him and his family, except for his wife; she was among those who remained behind." (32)

And when Our messengers came to Lot, he was distressed by them and felt straitened for them, and they said, "Do not fear and do not grieve. Indeed, We will save you and your family, except for your wife; she will be among those who remain behind." (33)

Indeed, We are sending down upon the people of this city a punishment from the sky because they were defiantly disobedient. (34)

And We have certainly left from it a clear sign for a people who understand. (35)

And to Madyan [We sent] their brother Shu`ayb. He said, "O my people, worship God and hope for the Last Day and do not commit abuse on the earth, spreading corruption." (36)

But they denied him, so the earthquake seized them, and they lay prostrate in their homes. (37)

And Aad and Thamud, and their dwellings have already been made clear to you. And Satan made their deeds pleasing to them and averted them from the way, while they were seeing clearly. (38)

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And Korah, Pharaoh, and Haman. And Moses had certainly come to them with clear proofs, but they were arrogant upon the land, and they were not forerunners. (39)

So We seized each one for his sin. Among them were those upon whom We sent a storm of stones, and among them were those whom the blast seized, and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And it was not God who wronged them, but they were wronging themselves. (40)

The parable of those who take protectors other than Allah is like that of the spider who builds a home. And indeed, the flimsiest of homes is the home of the spider, if they only knew. (41)

Indeed, God knows whatever they invoke besides Him, and He is the Exalted in Might, the Wise. (42)

And these examples We cite for the people, but none grasps them except those of knowledge. (43)

God created the heavens and the earth in truth. Indeed in that is a sign for the believers. (44)

Recite what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do. (45)

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And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which was revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him." (46)

And thus We have sent down to you the Book. So those to whom We have given the Book believe in it, and among these are those who believe in it. And none reject Our verses except the disbelievers. (47)

And you did not recite before it any scripture, nor did you inscribe it with your right hand. Then the falsifiers would have had doubts. (48)

Rather, they are clear signs in the hearts of those who have been given knowledge. And none reject Our signs except the wrongdoers. (49)

And they said, "Why were not signs sent down to him from his Lord?" Say, "The signs are only with God, and I am only a clear warner." (50)

Is it not sufficient for them that We have sent down to you the Book which is recited to them? Indeed in that is mercy and a reminder for a people who believe. (51)

Say, "Sufficient is Allah as a witness between me and you. He knows what is in the heavens and the earth. And those who believe in falsehood and disbelieve in Allah - it is those who are the losers." (52)

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And they urge you to hasten the punishment. But were it not for a specified term, the punishment would have overtaken them. And it will surely come upon them suddenly while they do not perceive. (53)

They urge you to hasten the punishment, and indeed, Hell will encompass the disbelievers. (54)

The Day the punishment will cover them from above them and from beneath their feet, and He will say, "Taste what you used to do." (55)

O My servants who have believed, indeed My earth is spacious, so worship only Me. (56)

Every soul will taste death, then to Us you will be returned. (57)

And those who believe and do righteous deeds - We will surely assign them to mansions in Paradise beneath which rivers flow, wherein they abide eternally. Excellent is the reward of the workers. (58)

Those who are patient and rely upon their Lord (59)

And how many a creature does not carry its own provision? Allah provides for it and for you. And He is the Hearing, the Knowing. (60)

And if you ask them, "Who created the heavens and the earth and subjected the sun and the moon?" they will surely say, "God." So how are they deluded? (61)

Allah expands provision for whom He wills of His servants and restricts it for whom He wills. Indeed, Allah is Knowing of all things. (62)

And if you ask them, "Who sends down water from the sky and revives the earth thereby after its lifelessness?" they will surely say, "God." Say, "Praise be to God." But most of them do not reason. (63)

And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter - that is the life, if they only knew. (64)

So when they embark on a ship, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him. (65)

That they may disbelieve in what We have given them and enjoy themselves. But they are going to know. (66)

Have they not seen that We have made a secure sanctuary, while people are being snatched away all around them? Then is it in falsehood that they believe and in the favor of Allah that they disbelieve? (67)

And who is more unjust than he who invents a lie against Allah or denies the truth when it has come to him? Is there not in Hell an abode for the disbelievers? (68)

And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good. (69)

30 - Surah Ar-Rum

In the name of God, the Most Gracious, the Most Merciful. Alif, Lam, Meem (1)

The Romans were defeated (2)

In the lowest part of the earth, but after their defeat they will overcome. (3)

In a few years. To God belongs the command before and after. And on that Day the believers will rejoice. (4)

By the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful. (5)

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The promise of God. God does not fail in His promise, but most of the people do not know. (6)

They know only the outward aspect of the worldly life, but they are heedless of the Hereafter. (7)

Have they not reflected within themselves? God did not create the heavens and the earth and what is between them except in truth and for a specified term. And indeed, many among the people, concerning the meeting with their Lord, are disbelievers. (8)

Have they not traveled through the land and observed what was the end of those before them? They were stronger than them in power, and they tilled the land and populated it more than they populated it, and their messengers came to them with clear proofs. So it was not Allah who wronged them, but it was they who wronged themselves. (9)

Then the worst end for those who did evil was that they denied the signs of God and used to ridicule them. (10)

God begins creation, then repeats it, and then to Him you will be returned. (11)

And they had no intercessors among their partners, and they were disbelievers in their partners. (13)

And on the Day the Hour appears, the criminals will be in despair. (12)

And on the Day the Hour will appear, that Day they will be divided. (14)

As for those who believed and did righteous deeds, they will be in a garden, rejoicing. (15)

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And as for those who disbelieved and denied Our signs and the meeting of the Hereafter - those will be brought to the punishment. (16)

So glory be to God when you go to bed and when you rise in the morning (17)

To Him be praise in the heavens and the earth, and at night and when you reach noon. (18)

He brings the living out of the dead and brings the dead out of the living, and He revives the earth after its lifelessness. And thus you will be brought out. (19)

And among His signs is that He created you from dust, then, suddenly, you are human beings dispersing. (20)

And among His signs is that He created for you mates from among yourselves, that you may find tranquility in them, and He placed between you affection and mercy. Indeed in that are signs for a people who give thought. (21)

And among His signs is the creation of the heavens and the earth and the diversity of your languages and colors. Indeed in that are signs for those of knowledge. (22)

And among His signs is your sleep by night and by day and your seeking of His bounty. Indeed in that are signs for a people who listen. (23)

And among His signs is that He shows you the lightning, [causing] fear and hope, and He sends down water from the sky and revives the earth thereby after its lifelessness. Indeed in that are signs for a people who reason. (24)

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And among His signs is that the heaven and the earth stand by His command. Then when He calls you with a single call from the earth, at once you come forth. (25)

To Him belongs whoever is in the heavens and the earth. All are devoutly obedient to Him. (26)

And it is He who begins creation and then repeats it, and it is easier for Him. And to Him belongs the highest description in the heavens and the earth. And He is the Exalted in Might, the Wise. (27)

He has presented to you an example from among yourselves. Do you have among those your right hands possess partners in what We have provided for you so that you are therein equal? You fear them as you fear yourselves. Thus do We detail the verses for a people who understand. (28)

Rather, those who do wrong follow their own desires without knowledge. So who can guide he whom Allah has sent astray? And they will have no helpers. (29)

So direct your face toward the religion, inclining to truth. [Adhere to] the nature of Allah upon which He has created mankind. No change should there be in the creation of Allah. That is the right religion, but most of the people do not know. (30)

□ Turning to Him, fear Him, establish prayer, and do not be among those who associate others with Him. (31)

Of those who have divided their religion and become sects, every faction rejoicing in what it has. (32)

And when harm touches people, they call upon their Lord, turning to Him in repentance. Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord. (33)

That they may disbelieve in what We have given them. So enjoy yourselves, for you will soon know. (34)

Or have We sent down upon them authority so that he speaks of what they used to associate with Him? (35)

And when We let the people taste mercy, they rejoice in it, but if evil befalls them for what their hands have put forth, at once they despair. (36)

Have they not seen that God extends provision to whom He wills and restricts it? Indeed in that are signs for a people who believe. (37)

So give to the relative his right, and [also] to the needy and the traveler. That is best for those who desire the countenance of Allah, and it is those who will be successful. (38)

And whatever you give in interest that it may increase within the people's wealth will not increase with Allah. And whatever you give in zakat, desiring the countenance of Allah - it is those who will receive a multiplying reward. (39)

It is God who created you, then provided for you, then will cause you to die and then will bring you

to life. Is there any of your associates who does any of that? Glory be to Him, and exalted is He above what they associate with Him. (40)

Corruption has appeared on land and sea because of what the hands of people have earned so that He may let them taste some of what they have done that perhaps they will return. (41)

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Say, "Travel through the land and observe what was the end of those before. Most of them were polytheists." (42)

So direct your face toward the right religion before there comes from Allah a Day for which there is no repelling. That Day they will be divided. (43)

Whoever disbelieves, upon him is his disbelief, and whoever does righteousness, it is for themselves that they prepare. (44)

That He may reward those who believe and do righteous deeds out of His bounty. Indeed, He does not like the disbelievers. (45)

And among His signs is that He sends the winds as good tidings and that He may let you taste of His mercy and that the ships may sail by His command and that you may seek of His bounty and that you may be grateful. (46)

And We had certainly sent before you messengers to their people, and they brought them clear proofs, and We took retribution from those who committed crimes, and it was incumbent upon Us to support the believers. (47)

It is God who sends the winds, and they stir up clouds, then He spreads them in the sky as He wills and makes them into fragments, and you see the rain emerge from within them. Then, when He causes it to fall on whom He wills of His servants, at once they rejoice. (48)

And they were, before it was sent down to them, in despair. (49)

So look at the effects of God's mercy - how He revives the earth after its lifelessness. Indeed, that is the Giver of Life to the dead, and He is over all things competent. (50)

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And if We send a wind and they see it yellow, they will continue to disbelieve after that. (51)

For indeed, you do not make the dead hear, nor do you make the deaf hear the call when they turn their backs and depart. (52)

And you cannot guide the blind away from their misguidance. You can only make hear those who believe in Our verses, and they are Muslims. (53)

Allah is He who created you from weakness, then made after weakness strength, then made after strength weakness and gray hair. He creates what He wills, and He is the Knowing, the Competent. (54)

And on the Day the Hour will appear, the criminals will swear that they had not remained [in the world] except for an hour. Thus they were deluded. (55)

And those who were given knowledge and faith said, "You have certainly remained in the Book of God until the Day of Resurrection. So this is the Day of Resurrection, but you did not know." (56)

Then on that Day, no excuse will benefit those who did wrong, nor will they be asked to repent. (57)

And We have certainly presented for the people in this Qur'an from every [kind of] example. And if you bring them a sign, those who disbelieve will surely say, "You are not but falsifiers." (58)

Thus does God seal the hearts of those who do not know. (59)

So be patient. Indeed, the promise of Allah is truth. And do not let those who have no certainty make you impatient. (60)

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31 - Surah Luqman

In the name of God, the Most Gracious, the Most Merciful. Alif, Lam, Meem (1)

These are the verses of the Wise Book (2)

Guidance and mercy for the doers of good (3)

Those who establish prayer and give zakat, and they, of the Hereafter, are certain (4)

Those are upon guidance from their Lord, and it is those who are the successful. (5)

And among the people is he who buys the amusement of speech to mislead [others] from the way of Allah without knowledge and takes it in ridicule. Those will have a humiliating punishment. (6)

And when Our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there were deafness in his ears. So give him tidings of a painful punishment. (7)

Indeed, those who have believed and done righteous deeds will have gardens of pleasure. (8)

They will abide therein eternally. The promise of God is true, and He is the Exalted in Might, the Wise. (9)

He created the heavens without pillars that you can see, and He cast into the earth firm mountains, lest it should shake with you, and He dispersed therein all kinds of creatures. And We

sent down from the sky water and caused to grow therein [kinds of] every noble kind. (10)

This is the creation of God, so show me what those other than Him have created. Rather, the wrongdoers are in manifest error. (11)

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And We had certainly given Luqman wisdom, [saying], "Be grateful to Allah. And whoever is grateful is only grateful for [the benefit of] himself. And whoever disbelieves - then indeed, Allah is Free of need and Praiseworthy." (12)

And when Luqman said to his son while he was advising him, "O my son, do not associate with Allah. Indeed, association is a great injustice." (13)

And We have enjoined upon man, concerning his parents - his mother carried him with hardship upon hardship, and his weaning and gestation are thirty months - [and] [he grows and matures] - [mentioning], [saying], "Be grateful to Me and to your parents. To Me is the final destination." (14)

But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in this world with appropriate kindness and follow the way of those who turn back to Me. Then to Me is your return, and I will inform you about what you used to do. (15)

O my son, indeed if it be the weight of a mustard seed and be within a rock or in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Aware. (16)

O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination. (17)

And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. (18)

And be moderate in your pace and lower your voice. Indeed, the most disagreeable of sounds is the voice of donkeys. (19)

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Have you not seen that God has subjected to you whatever is in the heavens and whatever is on the earth and has bestowed upon you His favors, outwardly and inwardly? And among the people is he who disputes about God without knowledge or guidance or an enlightening Book. (20)

And when it is said to them, "Follow what God has revealed," they say, "Rather, we will follow what we found our fathers doing." Even if Satan were inviting them to the punishment of the Blaze? (21)

□ And whoever submits his face to Allah while he is a doer of good has grasped the most trustworthy handhold. And to Allah is the outcome of matters. (22)

And whoever disbelieves - let not his disbelief grieve you. To Us is their return, and We will inform them about what they did. Indeed, Allah is Knowing of that within the breasts. (23)

We grant them enjoyment for a little while, then We force them to a severe punishment. (24)

And if you ask them, "Who created the heavens and the earth?" they will surely say, "God." Say, "Praise be to God." But most of them do not know. (25)

To God belongs whatever is in the heavens and the earth. Indeed, God is the Free of need, the Praiseworthy. (26)

And if all the trees on the earth were pens, and the sea were ink, with seven more seas to replenish it, the Words of God would not be exhausted. Indeed, God is Exalted in Might and Wise. (27)

Your creation and your resurrection are only as one soul. Indeed, Allah is Hearing and Seeing. (28)

Have you not seen that God merges the night into the day and merges the day into the night and has subjected the sun and the moon, each running [its course] for a specified term? And that God is Acquainted with what you do. (29)

That is because God is the Truth, and that which they invoke besides Him is falsehood, and because God is the Most High, the Grand. (30)

Have you not seen that the ships sail through the sea by the grace of Allah to show you some of His signs? Indeed in that are signs for everyone patient and grateful. (31)

And when a wave covers them like canopies, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, some of them are moderate. And none rejects Our verses except every traitorous ungrateful one. (32)

O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of Allah is truth. So let not the worldly life delude you, and let not the Deceiver deceive you about Allah. (33)

Indeed, Allah has knowledge of the Hour. He sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted. (34)

32 - Surah As-Sajdah

In the name of God, the Most Gracious, the Most Merciful. Alif, Lam, Meem (1)

The revelation of the Book, about which there is no doubt, is from the Lord of the worlds. (2)

Or do they say, "He invented it?" Rather, it is the truth from your Lord that you may warn a people to whom no warner came before you that perhaps they will be guided. (3)

It is Allah who created the heavens and the earth and whatever is between them in six days, then He established Himself on the Throne. You have besides Him no protector or intercessor. Then will you not remember? (4)

He directs the affair from the heaven to the earth. Then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count. (5)

That is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful. (6)

He who perfected everything He created and began the creation of man from clay. (7)

Then He made his offspring from a lineage of despised water (8)

Then He proportioned him and breathed into him of His [created] soul and made for you hearing and sight and hearts. Little are you grateful. (9)

And they said, "When we have gone astray in the earth, will we then be in a new creation?" Rather, they, in the meeting with their Lord, are disbelievers. (10)

□ Say, "The Angel of Death who is set over you will take your souls, and then to your Lord you will be returned." (11)

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And if you could but see when the criminals hang their heads before their Lord, "Our Lord, we have seen and heard, so send us back; we will do righteousness. Indeed, we are [now] certain." (12)

And if We had willed, We could have given every soul its guidance, but the word from Me will come into effect: "I will surely fill Hell with jinn and people all together." (13)

So taste for having forgotten the meeting of this Day of yours. Indeed, We have forgotten you, and taste the punishment of eternity for what you used to do. (14)

Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant. (15)

Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have provided them. (16)

No soul knows what has been hidden for them of comfort for their eyes as reward for what they used to do. (17)

Is one who is a believer like one who is a sinner? They are not equal. (18)

As for those who believed and did righteous deeds, for them are the Gardens of Refuge as a lodging for what they used to do. (19)

And as for those who disobeyed, their refuge is the Fire. Every time they want to get out of it, they will be returned to it and it will be said to them, "Taste the punishment of the Fire which you used to deny." (20)

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And We will surely make them taste the lesser punishment before the greater punishment that perhaps they will return. (21)

And who is more unjust than he who is reminded of the verses of his Lord and then turns away from them? Indeed, We will take retribution from the criminals. (22)

And We had certainly given Moses the Scripture, so be not in doubt about meeting it, and We made it a guidance for the Children of Israel. (23)

And We made from among them leaders guiding by Our command when they were patient and were certain of Our signs. (24)

Indeed, it is your Lord who will decide between them on the Day of Resurrection concerning that over which they differed (25)

Have they not been guided by how many generations before them We destroyed who used to walk about in their dwellings? Indeed in that are signs. Then will they not hear? (26)

Have they not seen that We drive the water to the barren land and bring forth thereby crops from which their livestock and themselves eat? Then will they not see? (27)

And they say, "When will this conquest come, if you should be truthful?" (28)

Say, "On the Day of Victory, those who disbelieved will not be benefited by their faith, nor will they be reprieved." (29)

So turn away from them and wait. Indeed, they are waiting. (30)

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33 - Surah Al-Ahzab

In the Name of God, the Most Gracious, the Most Merciful. O Prophet, fear God and do not obey the disbelievers and the hypocrites. Indeed, God is ever Knowing and Wise. (1)

And follow what is revealed to you from your Lord. Indeed, God is ever, with what you do, Acquainted. (2)

And put your trust in Allah, and sufficient is Allah as Disposer of affairs. (3)

Allah has not made for any man two hearts within him, nor has He made your wives of whom you declare to be divorced your mothers, nor has He made your adopted sons your sons. That is your statement with your mouths, and Allah speaks the truth, and He guides to the way. (4)

Call them by the names of their fathers; that is more just in the sight of Allah. But if you do not know their fathers, then they are your brothers in religion and your allies. And there is no blame upon you for that in which you have erred [but] [only] for what your hearts intended. And ever is Allah Forgiving and Merciful. (5)

The Prophet is closer to the believers than their own selves, and his wives are their mothers. And those of kinship are closer to one another in the ordinance of Allah than the believers and the emigrants, unless you do to your relatives an appropriate kindness. That is written in the Book. (6)

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And when We took a covenant from the prophets, and from you, and from Noah, Abraham, Moses, and Jesus, the son of Mary, and We took from them a solemn covenant. (7)

That He may question the truthful about their truthfulness, and He has prepared for the disbelievers a painful punishment. (8)

O you who have believed, remember the favor of Allah upon you when there came to you armies, and We sent upon them a wind and armies you did not see. And ever is Allah, of what you do, Seeing. (9)

When they came upon you from above you and from below you, and when the eyes turned away and the hearts reached to the throats, and you thought about Allah [various] assumptions. (10)

There the believers were tested and shaken with a severe shaking. (11)

And when the hypocrites and those in whose hearts is disease say, "Allah and His Messenger have promised us nothing but delusion." (12)

And when a party of them said, "O people of Yathrib, there is no place for you to stay, so go back." And a party of them asked permission of the Prophet, saying, "Indeed, our houses are exposed, but they are not exposed." They intended nothing but flight. (13)

And if it had been entered upon them from its regions and they were then asked for a trial, they would have given it, and they would not have remained in it except for a little while. (14)

And they had already made a covenant with God before that they would not turn their backs, and the covenant with God will be questioned about. (15)

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Say, "Flight will not benefit you if you flee from death or killing, and then you will not enjoy [yourselves] except for a little." (16)

Say, "Who is it that can protect you from Allah if He intends to harm you or intends to show you mercy?" And they will not find for themselves besides Allah any protector or helper. (17)

□ God knows those among you who hold back and those who say to their brothers, "Come to us," but they do not come to battle except a little. (18)

They are stingy with you. But when fear comes, you see them looking at you, their eyes rolling like one who is overcome by death. But when fear departs, they attack you with sharp tongues, stingy with good. Those have not believed, so Allah has rendered worthless their deeds. And that, for Allah, is easy. (19)

They think that the parties have not gone away, but if the parties come, they wish that they were nomads among the desert Arabs, asking about your news. And if they had been among you, they would not have fought except a little. (20)

Indeed, in the Messenger of God you have a good example to follow for anyone whose hope is in God and the Last Day and who remembers God often. (21)

And when the believers saw the clans, they said, "This is what God and His Messenger promised us, and God and His Messenger spoke the truth." And it only increased them in faith and submission. (22)

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Among the believers are men true to what they pledged to Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance], and they did not alter [the terms of their commitment] by any alteration. (23)

That God may reward the truthful for their truthfulness and punish the hypocrites, if He wills, or accept their repentance. Indeed, God is Forgiving and Merciful. (24)

And God repelled those who disbelieved in their fury. They did not obtain any good. And God sufficed the believers in fighting. And ever is God Powerful and Exalted in Might. (25)

And He brought down those who supported them from among the People of the Scripture from their fortresses and cast terror into their hearts. Some you killed and some you captured. (26)

And He made you inherit their land, their homes, their properties, and a land which you had not trodden. And ever is God over all things competent. (27)

O Prophet, say to your wives, "If you desire the life of this world and its adornments, then come, I will provide for you and release you with a gracious release." (28)

And if you desire Allah and His Messenger and the home of the Hereafter, then indeed, Allah has prepared for the good women among you a great reward. (29)

O wives of the Prophet, whoever of you commits a clear immorality, the punishment will be doubled for her, and that is easy for Allah. (30)

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□ And whoever among you is obedient to Allah and His Messenger and does righteousness - We will give her reward twice, and We have prepared for her a noble provision. (31)

O wives of the Prophet, you are not like anyone among women. If you fear God, then do not be soft in speech, lest he in whose heart is disease should covet, but speak with appropriate speech. (32)

And abide in your houses and do not display yourselves like that of the times of former ignorance. And establish prayer and give zakah

and obey Allah and His Messenger. Allah only desires to keep away the uncleanness from you, O people of the House, and to purify you with a thorough purification. (33)

And remember what is recited in your houses of the verses of God and wisdom. Indeed, God is Kind and Aware. (34)

Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who remember - Allah has prepared for them forgiveness and a wide mercy. And a great reward (35)

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It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should have any option in their decision. And whoever disobeys Allah and His Messenger has certainly strayed into clear error. (36)

And when you said to him upon whom Allah had bestowed favor and you had bestowed favor, "Keep your wife to yourself and fear Allah," while

you concealed within yourself that which Allah was to disclose, and you feared the people, while Allah has more right that you should fear Him. So when Zaid had no longer any need of her, We married her to you so that there would be no discomfort upon the believers concerning the wives of their adopted sons when they have no longer any need of them. And the command of God will be done (37)

There is no blame upon the Prophet concerning what Allah has enjoined upon him. That is the way of Allah with those who passed on before. And ever is the command of Allah a decree decreed. (38)

Those who convey the messages of God and fear Him and do not fear anyone except God. And sufficient is God as Accountant. (39)

Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal of the Prophets. And God is Knowing of all things. (40)

O you who have believed, remember Allah often (41)

And glorify Him morning and evening (42)

It is He who sends blessings upon you, and His angels [ask Him to do so] that He may bring you out from darkneses into the light. And ever is He, to the believers, Merciful. (43)

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Their greeting on the Day they meet Him will be, "Peace." And He has prepared for them a noble reward. (44)

O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. (45)

And an inviter to God, by His permission, and an illuminating lamp (46)

And give good tidings to the believers that they will have from God great bounty (47)

And do not obey the disbelievers and the hypocrites, and ignore their harm and rely upon Allah, and sufficient is Allah as Disposer of affairs. (48)

O you who have believed, when you marry believing women and then divorce them before you have touched them, there is no waiting period for you to count for them. So provide for them and release them with graciousness. (49)

O Prophet, indeed We have made lawful to you your wives to whom you have given their dowries, and those your right hand possesses from what Allah has given you as spoils of war, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives

herself to the Prophet - if the Prophet wishes to marry her - exclusively for you, excluding the believers. We have already known what We have enjoined upon them concerning their wives and those their right hands possess so that there will be no difficulty upon you. And ever is Allah Forgiving and Merciful. (50)

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You may defer whomever you wish of them, and you may take to yourself whomever you wish. And whoever you desire of those you have set aside, there is no blame upon you. That is more suitable that their eyes may be comforted and they may not grieve and be satisfied with what you have given them, all of them. And God knows what is in your hearts, and God is Knowing and Forbearing. (51)

It is not lawful for you to take other women after this, nor to exchange them for other wives, even if their beauty should please you, except those your right hand possesses. And ever is Allah, over all things, a Watcher. (52)

O you who have believed, do not enter the houses of the Prophet except when you are given permission for a meal, without awaiting its preparation. But when you are invited, enter, and when you have eaten, disperse, and do not seek silence for conversation. Indeed, that used to annoy the Prophet, and he would be shy of you. And Allah is not shy of the truth. And when

[someone] asks, [someone] says, You have asked them for something, so ask them from behind a partition. That is purer for your hearts and their hearts. And it is not for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity. (53)

Whether you disclose anything or conceal it, then indeed, Allah is ever, of all things, Knowing. (54)

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There is no blame upon them concerning their fathers, or their sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those their right hands possess. And fear Allah. Indeed, Allah is, over all things, Witness. (55)

Indeed, Allah and His angels send blessings on the Prophet. O you who have believed, send blessings on him and salute him with a worthy salutation. (56)

Indeed, those who abuse Allah and His Messenger - Allah has cursed them in this world and the Hereafter and has prepared for them a humiliating punishment. (57)

(58) And those who harm believing men, male and female, other than what they have earned - indeed they bear slander and manifest sin. (58)

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful. (59)

□ If the hypocrites and those in whose hearts is disease and the agitators in the city do not desist, We will surely incite you against them, and then they will not be your neighbors therein except for a little while. (60)

Cursed wherever they are found, they will be seized and killed with a terrible slaughter. (61)

This is the way of Allah with those who passed on before. And you will not find in the way of Allah any change. (62)

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People ask you about the Hour. Say, "Its knowledge is only with Allah. And what can make you know? Perhaps the Hour is near." (63)

Indeed, Allah has cursed the disbelievers and prepared for them a Blaze. (64)

They will abide therein forever. They will find neither protector nor helper. (65)

On the Day their faces will be turned over in the Fire, they will say, "Oh, if only we had obeyed God and obeyed the Messenger!" (66)

And they said, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the way." (67)

Our Lord, give them double the punishment and curse them with a great curse. (68)

O you who have believed, do not be like those who harmed Moses, but God cleared him of what they said, and he was honorable in the sight of God. (69)

O you who have believed, fear Allah and speak words of appropriate justice. (70)

He will amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly achieved a great attainment. (71)

Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man bore it. Indeed, he was unjust and ignorant. (72)

That God may punish the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women, and God may accept the repentance of the believing men and believing women. And God is Forgiving and Merciful. (73)

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34 - Surah Saba

In the name of God, the Most Gracious, the Most Merciful. Praise be to God, to whom belongs whatever is in the heavens and whatever is on the earth, and to Him be praise in the Hereafter. And He is the Wise, the Acquainted. (1)

He knows what goes into the earth and what comes out of it and what descends from the sky and what ascends therein. And He is the Most Merciful, the Forgiving. (2)

And those who disbelieve say, "The Hour will not come to us." Say, "Yes, by my Lord, it will surely come to you." The Knower of the unseen. Not an atom's weight in the heavens or on the earth escapes Him, nor anything smaller than that or greater, except that it is in a clear Book. (3)

That He may reward those who have believed and done righteous deeds. Those will have forgiveness and noble provision. (4)

And those who strive against Our verses to frustrate them - those will have a painful punishment. (5)

And those who have been given knowledge see that what has been revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy. (6)

And those who disbelieved said, "Shall we direct you to a man who will inform you that when you are dispersed, you will indeed be in a new creation?" (7)

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Has he invented a lie against God, or is he possessed? Rather, those who do not believe in the Hereafter are in torment and far astray. (8)

Have they not seen what is before them and what is behind them of the heaven and the earth? If We will, We can cause the earth to swallow them up or cause a fragment of the sky to fall upon them. Indeed in that is a sign for every servant who turns [to Allah] in repentance. (9)

And We had certainly given David bounty from Us. "O mountains, echo with him, and [so do] the birds." And We made iron soft for him. (10)

Make coats of mail and measure the links and work righteousness. Indeed, I, of what you do, am Seeing. (11)

And to Solomon We subjected the wind, its morning journey being a month and its evening journey being a month. And We caused a spring of molten copper to flow for him. And among the jinn were those who worked before him by permission of their Lord. And whoever of them deviates from Our command - We will make him taste of the punishment of the Blaze. (12)

They make for Him whatever He wills of shrines, statues, basins like cisterns, and fixed cauldrons. Work, O family of David, in gratitude. And few of My servants are grateful. (13)

So when We decreed death for him, nothing showed them his death except a creature of the earth that gnawed at his staff. And when he fell down, the jinn realized that if they had known the unseen, they would not have remained in the humiliating punishment. (14)

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There was certainly for Sheba in their dwelling place a sign - two gardens on the right and on the left. Eat of the provision of your Lord and be grateful to Him. A good land and a Forgiving Lord. (15)

So they turned away, so We sent upon them the flood of the dam and replaced their two gardens with two gardens of bitter fruit and tamarisk and a few lote trees. (16)

That is how We recompensed them for their disbelief. And do We recompense anyone but the disbelievers? (17)

And We placed between them and the towns which We had blessed, towns visible, and We appointed between them the journey. Travel therein nights and days in security. (18)

They said, "Our Lord, lengthen our journeys," and they wronged themselves. So We made them stories and dispersed them in complete dispersion. Indeed in that are signs for everyone patient and grateful. (19)

And Satan had already proven true about them his assumption, so they followed him, except for a party of the believers. (20)

And he had no authority over them except that We might make evident who believes in the Hereafter from who is in doubt about it. And your Lord is, over all things, Guardian. (21)

Say, "Call upon those you claim besides God. They do not possess an atom's weight in the heavens or on the earth, and they have no share in either of them, nor does He have among them any supporter." (22)

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And no intercession will benefit with Him except for him whom He permits. Until, when fear is banished from their hearts, they say, "What did your Lord say?" They say, "The truth, and He is the Most High, the Grand." (23)

□ Say, "Who provides for you from the heavens and the earth?" Say, "Allah." And indeed, either we or you are upon right guidance or in manifest error. (24)

Say, "You will not be asked about what we committed, nor will we be asked about what you do." (25)

Say, "Our Lord will bring us together, then He will judge between us in truth. And He is the Judge, the Knowing." (26)

Say, "Show me those whom you have associated with Him as partners." No! Rather, He is God, the Exalted in Might, the Wise. (27)

And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner to all mankind, but most of the people do not know. (28)

And they say, "When will this promise come to pass, if you should be truthful?" (29)

Say, "You have an appointed time for a Day from which you will not delay an hour, nor will you advance it." (30)

And those who disbelieve say, "We will never believe in this Qur'an or in that which is before it." And if you could but see when the wrongdoers are made to stand before their Lord, returning the statement to one another. Those who were oppressed will say to those who were arrogant, "If it were not for you, we would have been believers." (31)

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Those who were arrogant said to those who were oppressed, "Did we turn you away from guidance after it had come to you? Rather, you were criminals." (32)

And those who were oppressed said to those who were arrogant, "Rather, [it was] the plotting of night and day when you ordered us to disbelieve

in Allah and to attribute to Him equals." And they concealed regret when they saw the punishment, and We placed shackles on the necks of those who disbelieved. Are they recompensed except for what they used to do? (33)

And We did not send to any city a warner except that its affluent said, "Indeed, we, in that with which you have been sent, are disbelievers." (34)

And they said, "We are more in wealth and children, and we will not be punished." (35)

Say, "Indeed, my Lord extends provision to whom He wills and restricts it, but most of the people do not know." (36)

And it is not your wealth or your children that will bring you near to Us, except for those who believe and do righteousness. For those there will be a double reward for what they did, and they will be in the chambers, secure. (37)

And those who strive against Our verses to frustrate them - those will be brought to the punishment. (38)

Say, "Indeed, my Lord extends provision to whom He wills of His servants and restricts it for him. And whatever you spend - He will replace it. And He is the best of providers." (39)

And the Day He will gather them all together, then He will say to the angels, "Were these the ones they used to worship?" (40)

They said, "Glory be to You! You are our protector rather than them." Rather, they used to worship the jinn, and most of them were believers in them. (41)

So today you will not have power over one another to benefit or harm, and We will say to those who did wrong, "Taste the punishment of the Fire which you used to deny." (42)

And when Our clear verses are recited to them, they say, "This is not but a man who wants to avert you from what your fathers used to worship." And they say, "This is not but an invented lie." And those who disbelieve say of the truth when it has come to them, "This is not but obvious magic." (43)

And We did not give them any books to study, nor did We send to them before you any warner. (44)

And those before them denied, but they did not attain even a tenth of what We gave them. So they denied My messengers. So how was My reproach? (45)

□ Say, "I only admonish you of one thing: that you stand before God in pairs or individually and then reflect. There is no madness in your

companion. He is only a warner to you before a severe punishment." (46)

Say, "I have not asked you for any reward - it is for you. My reward is only from Allah, and He is Witness over all things." (47)

Say: "Indeed, my Lord casts the truth. He is the Knower of the unseen." (48)

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Say, "The truth has come, and falsehood can neither originate nor restore." (49)

Say, "If I go astray, I only go astray to my own detriment, and if I am guided, it is by what my Lord reveals to me. Indeed, He is All-Hearing, All-Near." (50)

And if you could but see when they are terrified, but there is no escape, and they are seized from a nearby place. (51)

And they said, "We believe in him." But how can they engage in the dispute from a distant place? (52)

And they had disbelieved in it before, and they cast aspersions on the unseen from a distant place. (53)

And a barrier will be placed between them and what they desire, as was done with their followers before. Indeed, they were in disquieting doubt. (54)

35 - Surah Fatir

In the name of God, the Most Gracious, the Most Merciful. Praise be to God, Creator of the heavens and the earth, Who has made the angels messengers with wings, two, three, or four. He increases in creation what He wills. Indeed, God is over all things competent. (1)

Whatever mercy Allah opens to mankind, none can withhold it, and whatever He withholds, none can release it after Him. And He is the Exalted in Might, the Wise. (2)

O mankind, remember the favor of Allah upon you. Is there a creator other than Allah who provides for you from the heaven and the earth? There is no deity except Him. So how are you deluded? (3)

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And if they deny you, [O Muhammad], [other] messengers were denied before you. And to Allah are returned all matters. (4)

O mankind, indeed the promise of Allah is truth. So let not the worldly life delude you and be not deceived about Allah by the Deceiver. (5)

Indeed, Satan is an enemy to you, so take him as an enemy. He only invites his party to be among the companions of the Blaze. (6)

Those who disbelieve will have a severe punishment, but those who believe and do

righteous deeds will have forgiveness and a great reward. (7)

Is he who has had his evil deeds made attractive to him so that he sees them as good? But indeed, Allah sends astray whom He wills and guides whom He wills. So let not your soul perish over them in regret. Indeed, Allah is Knowing of what they do. (8)

And it is God who sends the winds, and they stir up clouds, and We drive them to a dead land and revive the earth thereby after its lifelessness. Thus is the resurrection. (9)

Whoever desires honor, to Allah belongs all honor. To Him ascends the good word, and the righteous deed raises it. And those who plot evil will have a severe punishment, and the plotting of those - it is they who will perish. (10)

And God created you from dust, then from a sperm-drop, then made you mates. And no female conceives or gives birth except with His knowledge. And no one is granted long life, nor is his life cut short, except in a register. Indeed, that, for God, is easy. (11)

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And the two seas are not alike. One is fresh and sweet, palatable to drink, and the other is salty and bitter. And from each you eat tender meat and extract ornaments which you wear. And you see the ships therein plowing forward, that you

may seek of His bounty; and perhaps you will be grateful. (12)

He merges the night into the day and merges the day into the night, and He has subjected the sun and the moon; each runs [its course] for a specified term. That is God, your Lord; to Him belongs dominion. And those you invoke besides Him do not possess so much as the weight of a date stone. (13)

If you call upon them, they do not hear your call. And if they heard, they would not respond to you. And on the Day of Resurrection, they will disbelieve in your association. And none informs you like the All-Aware. (14)

O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy. (15)

If He wills, He can do away with you and bring a new creation. (16)

And that is not difficult for Allah (17)

And no bearer of burdens shall bear the burden of another. And if a heavily laden soul calls another to bear its burden, nothing of it will be borne, even if he were a near relative. You only warn those who fear their Lord unseen and establish prayer. And whoever purifies himself only purifies himself for the benefit of his own soul. And to Allah is the final destination. (18)

The blind and the seeing are not equal (19)

Neither darkness nor light (20)

Nor shade nor heat (21)

The living are not equal to the dead. Indeed, Allah makes hear whom He wills, but you cannot make hear those in the graves. (22)

You are only a warner (23)

Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And there was no nation but that a warner had passed among them. (24)

And if they deny you, then those before them denied. Their messengers came to them with clear proofs and scriptures and the enlightening Book. (25)

Then I took those who disbelieved - but how reprehensible could he be? (26)

Have you not seen that God sends down water from the sky, and We produce thereby fruits of varying colors? And among the mountains are streaks of white and red, of varying colors, and [some] are very black. (27)

And among people and living creatures and livestock are varying colors. Thus it is. Only those fear God, from among His servants, who have knowledge. Indeed, God is Exalted in Might and Forgiving. (28)

Indeed, those who recite the Book of Allah and establish prayer and spend from what We have provided them, secretly and publicly, hope for a commerce that will never fail. (29)

That He may give them their reward in full and increase them from His bounty. Indeed, He is Forgiving and Appreciative. (30)

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And that which We have revealed to you of the Book is the truth, confirming what was before it. Indeed, Allah, of His servants, is Knowing and Seeing. (31)

Then We caused to inherit the Book those We have chosen of Our servants. And among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That is the great bounty. (32)

Gardens of Eden, which they will enter. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk. (33)

And they said, "Praise be to God, who has removed from us our sorrow. Indeed, our Lord is Forgiving and Appreciative." (34)

He who has settled us in the home of permanence out of His bounty. No fatigue will

touch us therein, nor will weariness touch us therein. (35)

And those who disbelieve will have the fire of Hell. They will not be put to death, nor will their punishment be lightened. Thus do We recompense every disbeliever. (36)

And they will cry out therein, "Our Lord, bring us out; we will do righteousness - other than what we were doing." Did We not grant you a life long enough for anyone who would remember to remember, and a warner has come to you? So taste [the punishment], for there is no helper for the wrongdoers. (37)

Indeed, Allah is Knower of the unseen of the heavens and the earth. Indeed, He is Knowing of that within the breasts. (38)

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It is He who has made you successors upon the earth. So whoever disbelieves - upon him is his disbelief. And their disbelief does not increase the disbelievers in the sight of their Lord except in hatred, and their disbelief does not increase the disbelievers except in loss. (39)

Say, "Have you considered your associates whom you invoke besides God? Show me what they have created on the earth. Or do they have a share in the heavens, or have We given them a scripture so they are on clear evidence thereof?"

Rather, the wrongdoers promise one another nothing but delusion. (40)

Indeed, Allah holds the heavens and the earth lest they cease to exist. And if they should cease, no one could hold them after Him. Indeed, He is Forbearing and Forgiving. (41)

And they swore by God their most solemn oaths that if a warner came to them, they would surely be better guided than any of the nations. But when a warner came to them, it only increased them in aversion. (42)

Arrogance in the land and evil plotting. But evil plotting encompasses only its own people. Do they then await anything but the way of the former peoples? You will never find in the way of Allah any change, and you will never find in the way of Allah any alteration. (43)

Have they not traveled through the land and observed what was the end of those before them, while they were stronger than them? And nothing in the heavens or on the earth could cause failure to Allah. Indeed, He is Knowing and Competent. (44)

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And if God were to punish people for what they have earned, He would not leave on the surface of the earth any creature, but He delays them for a specified term. And when their term comes,

then indeed, God is ever, of His servants, Seeing.
(45)

36 - Surah Yasin

In the name of God, the Most Gracious, the Most Merciful. Ya Seen (1)

And the Wise Qur'an (2)

Indeed, you are among the messengers (3)

On a straight path (4)

The revelation of the Almighty, the Most Merciful
(5)

To warn a people whose fathers were not warned, so they are heedless. (6)

The word has come into effect upon most of them, so they do not believe. (7)

Indeed, We have placed shackles on their necks, reaching to their chins, so their heads are raised high. (8)

And We placed before them a barrier and behind them a barrier and covered them so they do not see. (9)

It is the same for them whether you warn them or do not warn them - they will not believe. (10)

You only warn him who follows the message and fears the Most Merciful unseen, so give him good

tidings of forgiveness and a generous reward.
(11)

Indeed, it is We who bring the dead to life, and We record what they have put forth and what they left behind. And all things We have enumerated in a clear register. (12)

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And present to them an example: the companions of the town, when there came to it the messengers. (13)

When We sent to them two, but they denied them, so We reinforced them with a third, and they said, "Indeed, we are messengers to you."
(14)

They said, "You are only human beings like us, and the Most Merciful has not sent down anything. You are only lying." (15)

They said, "Our Lord knows that we have been sent to you." (16)

And our duty is only to convey the message clearly (17)

They said, "Indeed, we consider you an evil omen. If you do not desist, we will surely stone you, and a painful punishment will touch you from us." (18)

They said, "Your omen is with you. If you are reminded, then you are a transgressing people." (19)

And there came from the farthest end of the city a man, running. He said, "O my people, follow the messengers." (20)

Follow those who do not ask you for payment, and they are [rightly] guided. (21)

Why should I not worship He who created me and to Him you will be returned? (22)

Should I take besides Him gods? If the Most Merciful intends me harm, their intercession will not avail me at all, nor can they save me. (23)

Indeed, I would then be in manifest error (24)

Indeed, I have believed in your Lord, so listen to me (25)

It was said, "Enter Paradise." He said, "If only my people knew." (26)

Because my Lord has forgiven me and made me one of the honored ones (27)

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□ And We did not send down upon his people after him any soldiers from the heaven, nor were We to send them down. (28)

It was only a single blast, and at once they were extinguished. (29)

Alas for the servants! There comes not to them a messenger but they ridicule him. (30)

Have they not seen how many generations before them We destroyed and that to them they will not return? (31)

And indeed, all will be brought before Us (32)

And a sign for them is the dead land. We have given it life and produced from it grain, from which they eat. (33)

And We placed therein gardens of palm trees and grapevines, and caused springs to gush forth therein. (34)

That they may eat of its fruit and of what their hands have made. Will they not then be grateful? (35)

Glory be to Him who created in pairs all things that the earth produces, as well as themselves and things of which they have no knowledge. (36)

And a sign for them is the night. We remove from it the day, and at once they are in darkness. (37)

And the sun runs to a fixed term for it. That is the decree of the Exalted in Might, the Knowing. (38)

And the moon - We have determined for it phases until it returns [appearing] like the old dried palm stalk. (39)

The sun shall not overtake the moon, nor shall the night outstrip the day. They all, in an orbit, are swimming. (40)

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And a sign for them is that We carried their offspring in the laden ship. (41)

And We created for them from the like thereof that on which they ride. (42)

And if We will, We can drown them, but they will have no one to cry out to, nor will they be saved. (43)

Except as mercy from Us and provision for a time (44)

And when it is said to them, "Fear what is before you and what is behind you that you may receive mercy." (45)

And there does not come to them a sign from the signs of their Lord except that they turn away from it. (46)

And when it is said to them, "Spend from what Allah has provided you," those who disbelieve say to those who believe, "Should we feed those whom, if Allah willed, He could feed?" You are not except in manifest error. (47)

And they say, "When will this promise come to pass, if you should be truthful?" (48)

They await nothing but one blast which will seize them while they are disputing. (49)

They cannot make a recommendation, nor can they return to their families. (50)

And the Trumpet will be blown, and at once they will come out of the graves to their Lord, rushing forth. (51)

They said, "Woe to us! Who has raised us from our beds?" This is what the Most Merciful promised, and the messengers spoke the truth. (52)

It will be only one blast, and at once they will all be brought before Us. (53)

So today no soul will be wronged at all, and you will not be recompensed except for what you used to do. (54)

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Indeed, the companions of Paradise, that Day, will be in pleasure and occupation. (55)

They and their spouses will be in shade, reclining on couches. (56)

They will have therein fruits and whatever they request. (57)

Peace, a word from a Merciful Lord. (58)

And stand apart today, O criminals (59)

□ Did I not charge you, O children of Adam, that you not worship Satan - for indeed, he is to you a clear enemy? (60)

And worship Me. This is a straight path. (61)

And he has certainly led astray many of you. Did you not then understand? (62)

This is Hell which you were promised (63)

You will suffer it today for what you used to disbelieve. (64)

Today We will seal up their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn. (65)

And if We willed, We could have blinded their eyes and they would have raced along the path. But how can they see? (66)

And if We willed, We could have transformed them into their places, so they would not have been able to proceed, nor would they have returned. (67)

And he whom We grant long life - We reverse him in creation. Then will they not reason? (68)

And We have not taught him poetry, nor is it befitting for him. It is only a message and a clear Qur'an. (69)

To warn whoever is alive and the word will come into effect against the disbelievers (70)

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Have they not seen that We have created for them from what Our hands have made, livestock, and they are their owners? (71)

And We have subjected them to them, so some of them they ride and some of them they eat. (72)

And for them therein are benefits and drinks. Will they not then be grateful? (73)

And they have taken besides God gods that perhaps they will be aided. (74)

They cannot help them, and they are their prepared soldiers. (75)

So let not their statement grieve you. Indeed, We know what they conceal and what they declare. (76)

Has not man seen that We created him from a sperm-drop? Then at once he is a clear adversary. (77)

And he has presented to Us an example and forgotten his creation. He said, "Who will give life to the bones while they are disintegrated?" (78)

Say, "He who created it the first time will give it life, and He is Knowing of all creation." (79)

He who made for you from the green tree fire, and then, behold, you kindle from it. (80)

Is not He who created the heavens and the earth able to create the likes of them? Yes, and He is the Knowing Creator. (81)

His command is only when He intends a thing that He says to it, "Be," and it is. (82)

So glory be to Him in whose hand is the dominion of all things, and to Him you will be returned. (83)

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37 - Surah As-Saffat

In the name of God, the Most Gracious, the Most Merciful. And those who stand in rows (1)

And the ones who warn with a warning (2)

And the following are the remembrances (3)

Indeed, your God is One (4)

Lord of the heavens and the earth and whatever is between them, and Lord of the Easts (5)

Indeed, We have adorned the nearest heaven with an adornment of stars. (6)

And protection from every rebellious devil (7)

They do not listen to the highest assembly, and they are pelted from every side. (8)

They will be banished, and they will have a lasting punishment. (9)

Except he who snatches a snatch, and a piercing flame pursues him. (10)

So ask them: Are they stronger in creation or those We created? Indeed, We created them from sticky clay. (11)

But you are amazed, and they mock. (12)

And when they are reminded, they do not remember. (13)

And when they see a sign, they ridicule it. (14)

And they said, "This is nothing but obvious magic." (15)

When we die and become dust and bones, will we then be resurrected? (16)

Or our forefathers (17)

Say, "Yes," and you will be defeated. (18)

It will be only one blast, and at once they will be looking on. (19)

And they said, "Woe to us! This is the Day of Judgment." (20)

This is the Day of Judgment which you used to deny. (21)

□ Gather together those who did wrong, their spouses, and what they used to worship (22)

Other than God, guide them to the path of Hellfire (23)

Stop them, for they will be questioned. (24)

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Why do you not support one another? (25)

But today they are submitting (26)

And some of them turned to others, asking questions (27)

They said, "Indeed, you used to come to us from the right." (28)

They said, "Rather, you were not believers." (29)

And we had no authority over you. Rather, you were a transgressing people. (30)

So the word of our Lord has come into effect upon us: "Indeed, we will taste." (31)

Then We led you astray. Indeed, we were astray. (32)

For on that Day they will share in the punishment. (33)

Indeed, thus do We deal with the criminals (34)

Indeed, when it was said to them, "There is no god but God," they were arrogant. (35)

And they say, "Shall we abandon our gods for a mad poet?" (36)

Rather, he brought the truth and confirmed the messengers. (37)

Indeed, you will taste the painful punishment. (38)

And you will not be recompensed except for what you used to do (39)

Except the sincere servants of God (40)

Those will have a known provision (41)

Fruits, and they are honored. (42)

In the gardens of pleasure (43)

On thrones facing each other (44)

A cup of pure wine will be served to them (45)

White, a delight to the drinkers (46)

There is no monster therein, nor will they be exhausted from it. (47)

And with them are maidens with fixed eyes (48)

As if they were hidden eggs (49)

Then some of them turned to others, asking each other (50)

One of them said, "I had a companion." (51)

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He says, "Indeed, you are among the truthful." (52)

When we die and become dust and bones, will we then be recompensed? (53)

He said, "Are you aware?" (54)

Then he looked up and saw him in the midst of Hellfire (55)

He said, "By God, you almost destroyed me." (56)

And had it not been for the grace of my Lord, I would have been among those brought to ruin. (57)

Are we not going to die? (58)

Except our first death, and we will not be punished (59)

Indeed, this is the great attainment. (60)

For this purpose let the workers work (61)

Is that better as a lodging, or the tree of Zaqqum? (62)

Indeed, We have made it a trial for the wrongdoers. (63)

It is a tree that springs from the bottom of Hellfire (64)

Its appearance is like the heads of devils (65)

Indeed, they will eat from it and fill their bellies with it. (66)

Then they will have a mixture of scalding water over it. (67)

Then their return will be to Hellfire (68)

Indeed, they found their fathers astray (69)

So they hasten in their footsteps (70)

And indeed, most of the former peoples had gone astray before them (71)

And We had certainly sent among them warners (72)

Then see how was the end of those who were warned. (73)

Except the sincere servants of God (74)

And Noah called upon Us, and excellent is the respondent. (75)

And We saved him and his family from the great distress (76)

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And We made his descendants the survivors (77)

And We left it in others (78)

Peace be upon Noah among the worlds (79)

Indeed, thus do We reward the doers of good. (80)

He is one of Our believing servants (81)

Then We drowned the others (82)

And among his followers is Abraham (83)

When he came to his Lord with a sound heart (84)

When he said to his father and his people, "What do you worship?" (85)

Do you desire gods other than God? (86)

What do you think of the Lord of the worlds? (87)

Then he looked at the stars (88)

He said, "Indeed, I am ill." (89)

Then they turned away from him, fleeing (90)

Then he turned to their gods and said, "Will you not eat?" (91)

What is the matter with you that you do not speak? (92)

Then he struck them with the right hand (93)

So they came to Him marching (94)

He said, "Do you worship what you carve?" (95)

And God created you and what you do (96)

They said, "Build for him a building and throw him into Hellfire." (97)

So they intended to plot against him, but We made them the lowest. (98)

And he said, "Indeed, I am going to my Lord; He will guide me." (99)

My Lord, grant me from among the righteous. (100)

So We gave him good tidings of a forbearing boy. (101)

And when he reached with him the age of striving, he said, "O my son, indeed I have seen in a dream that I am slaughtering you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, among the steadfast." (102)

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So when they had both submitted and he laid him down on his forehead (103)

And We called to him, "O Abraham!" (104)

You have fulfilled the vision. Indeed, We thus reward the doers of good. (105)

Indeed, this is the clear trial (106)

And We ransomed him with a great sacrifice (107)

And We left it in others (108)

Peace be upon Abraham (109)

Thus do We reward the doers of good. (110)

He is one of Our believing servants (111)

And We gave him good tidings of Isaac, a prophet among the righteous. (112)

And We blessed him and Isaac. And among their descendants are those who do good and those who are clearly unjust to themselves. (113)

And We had certainly bestowed favor upon Moses and Aaron (114)

And We saved them and their people from the great distress. (115)

And We gave them victory, and they were the victors. (116)

And We gave them the clear Book (117)

And We guided them to the straight path (118)

And We left for them among later generations
(119)

Peace be upon Moses and Aaron (120)

Indeed, thus do We reward the doers of good.
(121)

They are among Our believing servants (122)

And indeed, Elias was among the messengers
(123)

When he said to his people, "Will you not fear
God?" (124)

Do you call upon Baal and forsake the best of
creators? (125)

God is your Lord and the Lord of your forefathers
of old (126)

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But they denied him, so they will surely be
brought forth. (127)

Except the sincere servants of God (128)

And We left it in others (129)

Peace be upon Elias (130)

Indeed, thus do We reward the doers of good.
(131)

He is one of Our believing servants (132)

And indeed, Lot was among the messengers
(133)

When We saved him and his family, all together
(134)

Except for an old woman among those who
remain behind (135)

Then We destroyed the others (136)

And you pass by them in the morning (137)

And by night, then will you not reason? (138)

And indeed, Jonah was among the messengers.
(139)

When he fled to the laden ship (140)

So he contributed and was among the losers
(141)

Then the fish swallowed him, and he was
blameworthy. (142)

Had he not been among those who glorify Allah
(143)

He will remain in its belly until the Day of
Resurrection (144)

□ So We cast him out onto the shore while he was
ill. (145)

And We caused to grow over him a gourd vine
(146)

And We sent him to a hundred thousand or more.
(147)

So they believed, and We gave them enjoyment
for a time. (148)

So ask them: Do your Lord have daughters and
they have sons? (149)

Or did We create the angels female while they
were witnesses? (150)

Indeed, out of their falsehood they say (151)

God has begotten a son, and they are indeed
liars. (152)

He chose daughters over sons (153)

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What is the matter with you? How do you judge?
(154)

Will you not remember? (155)

Or do you have a clear authority? (156)

Then bring your book, if you should be truthful.
(157)

And they made between Him and the jinn a
kinship. And the jinn have certainly known that
they will be brought forth. (158)

Glory be to God, above what they describe. (159)

Except the sincere servants of God (160)

So you and what you worship (161)

You are not tempted by it (162)

Except for he who is destined for Hellfire (163)

And there is none of us but has a known position (164)

And indeed, it is We who arrange them in rows (165)

And indeed, it is We who are the glorifiers (166)

And if they were to say (167)

If only we had a reminder from the ancients (168)

But we are the sincere servants of God (169)

But they disbelieved in it, so they are going to know. (170)

And Our word has already preceded for Our servants, the messengers (171)

Indeed, they will be victorious (172)

And indeed, Our soldiers will be the victors. (173)

Then turn away from them for a while (174)

And see them, and they will see. (175)

Is it then that they are hastening Our punishment? (176)

Then when it descends upon their courtyard, evil is the morning for those who were warned. (177)

And turn away from them for a while (178)

And see, for they will see. (179)

Glory be to your Lord, the Lord of Might, above what they describe. (180)

And peace be upon the messengers (181)

And praise be to God, Lord of the worlds (182)

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38 - Surah Sad

In the Name of God, the Most Gracious, the Most Merciful. Sad. By the Qur'an full of remembrance. (1)

Rather, those who disbelieve are in pride and discord (2)

How many generations before them did We destroy? They cried out, but there was no time for escape. (3)

And they were amazed that a warner had come to them from among themselves. And the disbelievers said, "This is a lying magician." (4)

Has he made the gods one god? Indeed, this is a strange thing. (5)

And the chiefs among them set out, saying, "Go on and be patient with your gods. Indeed, this is something that is desired." (6)

We have not heard of this in the other religion. This is nothing but a fabrication (7)

Has the message been sent down to him from among us? Rather, they are in doubt about My message. Rather, they have not yet tasted My punishment. (8)

Or do they have the treasures of the mercy of your Lord, the Exalted in Might, the Bestower? (9)

Or do they have the kingdom of the heavens and the earth and whatever is between them? So let them ascend by means of means. (10)

There is no defeated army from the parties (11)

The people of Noah, Aad, and Pharaoh, the lord of the stakes, denied before them. (12)

And Thamud, and the people of Lot, and the companions of the thicket - those were the parties. (13)

All of them denied the messengers, so My punishment was justified. (14)

And these people do not wait for anything but one blast, which will have no end. (15)

And they said, "Our Lord, hasten for us our portion before the Day of Reckoning." (16)

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Be patient over what they say and remember Our servant David, the possessor of power. Indeed, he was one who frequently turned back [to God]. (17)

Indeed, We subjected the mountains to him, to glorify Us in the evening and at sunrise. (18)

And the birds are gathered together, each one of them is repentant to Him. (19)

And We strengthened his kingdom and gave him wisdom and clear judgment. (20)

□ And has there come to you the news of the litigants when they climbed over the wall of the private chamber? (21)

When they entered upon David, he was terrified of them. They said, "Do not fear. We are two adversaries. One of us has wronged the other. So judge between us with truth and do not be unjust. And guide us to the straight path." (22)

This is my brother. He has ninety-nine ewes, and I have one ewe. So he said, "Entrust it to me," and he was harsh in his speech. (23)

He said, "He has certainly wronged you by asking for your ewe in addition to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and they are few." And David assumed that We had

put him to trial, so he asked forgiveness of his Lord and fell down bowing and repented. (24)

So We forgave him that, and indeed, he will have nearness to Us and a good place of return. (25)

O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow desire, for it will lead you astray from the way of Allah. Indeed, those who go astray from the way of Allah will have a severe punishment because they forgot the Day of Account. (26)

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And We did not create the heaven and the earth and all that is between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve from the Fire. (27)

Or should We treat those who believe and do righteous deeds like corrupters in the land? Or should We treat the righteous like the wicked? (28)

This is a blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding may be reminded. (29)

And We gave to David Solomon. What an excellent servant! Indeed, he was one who frequently turned back [to God]. (30)

When fine, well-bred horses were presented to him in the evening (31)

He said, "Indeed, I loved the love of goodness over the remembrance of my Lord until it was hidden behind the veil." (32)

Return it to me. So he began to stroke their shins and necks (33)

And We certainly tried Solomon and placed on his throne a body, but then he repented (34)

He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower." (35)

So We subjected to him the wind, blowing gently by his command wherever he directed. (36)

And the devils are every builder and diver (37)

And others bound in chains (38)

This is Our gift, so bestow or withhold without account. (39)

And indeed, he will have nearness to Us and a good place of return. (40)

And remember Our servant Job, when he called upon his Lord, "Indeed, Satan has touched me with hardship and torment." (41)

Stamp your feet; this is a spring of cool water to bathe in and a drink. (42)

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And We gave him his family and the like thereof with them as a mercy from Us and a reminder for those of understanding. (43)

And take in your hand a bunch of grass and strike with it and do not break your oath. Indeed, We found him patient, an excellent servant. Indeed, he was one who frequently turned back [to God]. (44)

And remember Our servants, Abraham, Isaac, and Jacob, possessors of strength and vision. (45)

Indeed, We purified them with a pure remembrance of the home (46)

And indeed, they are among Our chosen and best. (47)

And mention Ishmael, Elisha, and Dhul-Kifl, and all were among the best. (48)

This is a reminder, and indeed, for the righteous is an excellent place of return. (49)

Gardens of Eden, whose gates will be opened to them (50)

reclining therein, calling therein for much fruit and drink (51)

And with them will be maidens limiting their glances, of equal age (52)

This is what you are promised on the Day of Reckoning (53)

Indeed, this is Our provision; it will never be exhausted. (54)

This is it. And indeed, for the transgressors is the worst destination. (55)

Hell they will burn in it, and wretched is the resting place. (56)

Let them taste it: scalding water and purulent water. (57)

And another of its kind, pairs (58)

This is a band that has attacked you. No welcome to them. Indeed, they will be in the Fire. (59)

They said, "Rather, you are not welcome. You have brought him forward to us. What an evil settlement!" (60)

They said, "Our Lord, whoever has brought this upon us, increase for him a double punishment in the Fire." (61)

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And they said, "Why do we not see men whom we used to count among the wicked?" (62)

Did we take them in mockery, or did our eyes turn away from them? (63)

Indeed, that is the truth. The dispute of the people of the Fire. (64)

Say, "I am only a warner, and there is no god except God, the One, the Prevailing." (65)

Lord of the heavens and the earth and whatever is between them, the Exalted in Might, the Forgiving. (66)

Say, "It is a great news." (67)

You are turning away from it (68)

I had no knowledge of the highest assembly when they were disputing. (69)

It is not revealed to me except that I am a clear warner. (70)

When your Lord said to the angels, "Indeed, I am creating a human being from clay." (71)

Then when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration. (72)

Then the angels prostrated, all of them together (73)

Except Iblis, he was arrogant and was among the disbelievers. (74)

He said, "O Iblis, what prevented you from prostrating to that which I created with My

hands? Were you arrogant or were you among the haughty?" (75)

He said, "I am better than him. You created me from fire and created him from clay." (76)

He said, "Then get out of it, for indeed, you are expelled." (77)

Indeed, my curse is upon you until the Day of Judgment (78)

He said, "My Lord, then reprieve me until the Day they are resurrected." (79)

He said, "Then you are among those given respite." (80)

Until the appointed time (81)

He said, "By Your might, I will surely mislead them all." (82)

Except for Your chosen servants among them (83)

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He said: "Then the truth, and the truth I say" (84)

I will surely fill Hell with you and those who follow you among them, all together (85)

Say, "I do not ask of you any reward for it, nor am I of the pretenders." (86)

It is only a reminder to the worlds (87)

And you will surely know its news after a while
(88)

39 - Surah Az-Zumar

In the name of God, the Most Gracious, the Most Merciful. The revelation of the Book is from God, the Almighty, the Wise. (1)

Indeed, We have sent down to you the Book in truth, so worship God, devoting your religion to Him sincerely. (2)

Unquestionably, to Allah belongs pure religion. And those who take protectors besides Him - [saying], "We do not worship them except that they may bring us nearer to Allah." Indeed, Allah will judge between them concerning that over which they differ. Indeed, Allah does not guide he who is a liar and disbeliever. (3)

If God had willed to take a son, He would have chosen from what He creates whatever He willed. Glory be to Him! He is God, the One, the Prevailing. (4)

He created the heavens and the earth in truth. He wraps the night over the day and wraps the day over the night. And He has subjected the sun and the moon. Each runs for a specified term. Is He not the Exalted in Might, the Forgiving? (5)

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He created you from one soul, then made from it its mate, and sent down for you from the grazing

livestock eight mates. He creates you in the wombs of your mothers, creation after creation, within three darknesses. That is God, your Lord; to Him belongs dominion. There is no deity except Him. So how are you averted? (6)

If you disbelieve, then indeed, Allah is free from need of you, and He does not approve of disbelief for His servants. But if you are grateful, He approves it for you. And no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts. (7)

□ And when harm touches man, he calls upon his Lord, turning to Him [in repentance]. Then when He bestows upon him a favor from Himself, he forgets what he used to call upon Him before and attributes to Allah equals to mislead [man] from His way. Say, "Enjoy your disbelief for a little; indeed, you are among the companions of the Fire." (8)

Or is he who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord? Say, "Are those who know equal to those who do not know?" Only those of understanding will remember. (9)

Say, "O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allah is spacious. Only the

patient will be given their reward in full, without account." (10)

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Say, "Indeed, I have been commanded to worship God, devoting my religion to Him sincerely." (11)

And I was commanded to be the first of the Muslims (12)

Say, "Indeed, I fear, if I disobey my Lord, the punishment of a terrible Day." (13)

Say: "I worship God, devoting my religion to Him sincerely." (14)

So worship whatever you will besides Him. Say, "Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss." (15)

Above them are canopies of fire, and beneath them are canopies. Thus does God frighten His servants. O My servants, then fear Me. (16)

And those who avoid the Taghut and turn to Allah - for them is good tidings. So give good tidings to My servants. (17)

Those who listen to speech and follow the best of it - those are the ones whom Allah has guided, and those are the ones of understanding. (18)

Is it he upon whom the word of punishment has come into effect that you will save him who is in the Fire? (19)

But those who feared their Lord will have chambers above them, chambers built, beneath which rivers flow. This is the promise of God. God does not fail in His promise. (20)

Have you not seen that God sends down water from the sky and causes it to flow as springs in the earth? Then He produces thereby vegetation of varying colors. Then it withers and you see it turn yellow; then He makes it debris. Indeed in that is a reminder for those of understanding. (21)

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Is he whose breast Allah has expanded to Islam so that he is upon light from his Lord? Then woe to those whose hearts are hardened against the remembrance of Allah. Those are in clear error. (22)

Allah has sent down the best statement: a consistent Book, oft-repeated, at which the skins of those who fear their Lord shiver. Then their skins and their hearts soften at the remembrance of Allah. That is the guidance of Allah; He guides thereby whom He wills. And he whom Allah sends astray - for him there is no guide. (23)

Is he who will be protected from the worst of the punishment on the Day of Resurrection? And it

will be said to the wrongdoers, "Taste what you used to earn." (24)

Those before them denied, so the punishment came to them from where they did not perceive. (25)

So God made them taste disgrace in the life of this world, and the punishment of the Hereafter is greater, if they only knew. (26)

And We have certainly presented for the people in this Qur'an from every [kind of] example that perhaps they will remember. (27)

An Arabic Qur'an, free of crookedness, that they may become righteous (28)

God presents an example: a man with quarreling partners and a man who is entirely dependent on one man. Are they equal in comparison? Praise be to God. But most of them do not know. (29)

Indeed, you are to die, and indeed, they are to die (30)

Then on the Day of Resurrection you will dispute before your Lord (31)

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□ So who is more unjust than he who lies about Allah and denies the truth when it comes to him? Is there not in Hell an abode for the disbelievers? (32)

And he who brings the truth and believes in it - those are the righteous. (33)

They will have whatever they wish with their Lord. That is the reward of the doers of good. (34)

So that God may remove from them the worst of what they did and reward them according to the best of what they used to do. (35)

Is not Allah sufficient for His servant? And they threaten you with those besides Him. And he whom Allah sends astray - for him there is no guide. (36)

And he whom Allah guides - for him there is no misguider. Is not Allah Exalted in Might and Possessor of Retribution? (37)

And if you ask them, "Who created the heavens and the earth?" they will surely say, "Allah." Say, "Have you considered what you invoke besides Allah? If Allah intended me harm, could they remove His harm? Or if He intended me mercy, could they withhold His mercy?" Say, "Sufficient for me is Allah; upon Him do the believers rely." (38)

Say, "O my people, work according to your position. Indeed, I am working, and you will soon know." (39)

Whoever is afflicted with a humiliating punishment and upon whom a lasting punishment descends (40)

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Indeed, We have sent down to you, [O Muhammad], the Book for mankind in truth. So whoever is guided does so for [the benefit of] his own soul, and whoever goes astray only goes astray to its detriment. And you are not a guardian over them. (41)

God takes souls at the time of their death and those who did not die in their sleep, and He takes away those upon whom He has decreed death and sends the other until an appointed time. Indeed, in that are signs for a people who reflect (42)

Or have they taken intercessors besides God? Say, "Even if they do not possess anything and do not reason?" (43)

Say: To God belongs all intercession. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned. (44)

And when God alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with disgust, but when those other than Him are mentioned, at once they rejoice. (45)

Say, "O God, Creator of the heavens and the earth, Knower of the unseen and the witnessed,

You will judge between Your servants concerning that over which they used to differ.” (46)

And if those who did wrong had all that is on the earth and as much more with it, they would offer it as ransom from the evil of the punishment on the Day of Resurrection. And there will appear to them from Allah that which they had never reckoned upon. (47)

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And the evils of what they earned will become apparent to them, and what they used to ridicule will overtake them. (48)

So when harm touches man, he calls upon Us; then when We bestow upon him a favor from Us, he says, “I was only given it because of knowledge.” Rather, it is a trial, but most of them do not know. (49)

Those before them had said it, but what they were earning did not avail them. (50)

Then the evil of what they earned befell them. And those who did wrong among these - the evil of what they earned will befall them, and they will not cause failure. (51)

Do they not know that God extends provision to whom He wills and restricts it? Indeed in that are signs for a people who believe. (52)

□ Say, "O My servants who have transgressed against themselves, do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful." (53)

And turn to your Lord and submit to Him before the punishment comes upon you and then you will not be aided. (54)

And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive. (55)

That a soul should say, "Oh, how I wish I had neglected my duty to Allah and had been among the mockers." (56)

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Or you say, "If only God had guided me, I would have been among the righteous." (57)

Or you say when you see the punishment, "If only I had another chance so I could be among the doers of good." (58)

Yes, My signs have come to you, but you denied them and were arrogant and were among the disbelievers. (59)

And on the Day of Resurrection you will see those who lied about God - their faces blackened. Is there not in Hell an abode for the arrogant? (60)

And God will save those who fear Him with their place of safety. No evil will touch them, nor will they grieve. (61)

God is the Creator of all things, and He is Disposer of all things. (62)

To Him belong the keys of the heavens and the earth. And those who disbelieve in the signs of Allah - it is they who are the losers. (63)

Say, "Is it other than God that you command me to worship, O ignorant ones?" (64)

And it has already been revealed to you and to those before you that if you should associate others with Allah, your work would surely become worthless, and you would surely be among the losers. (65)

Rather, worship God and be among the grateful. (66)

And they have not appraised God with His true appraisal, while the earth entirely will be in His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Glory be to Him, and exalted is He above what they associate with Him. (67)

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And the Trumpet will be blown, and everyone in the heavens and the earth will fall unconscious, except whom God wills. Then it will be blown

again, and at once they will be standing, looking on. (68)

And the earth will shine with the light of its Lord, and the Book will be placed, and the prophets and the witnesses will be brought, and it will be judged between them with truth, and they will not be wronged. (69)

And every soul will be fully compensated for what it has done, and He is most knowing of what they do. (70)

And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers will say to them, "Did there not come to you messengers from among you, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?" They will say, "Yes, but the word of punishment has come into effect upon the disbelievers." (71)

It will be said, "Enter the gates of Hell to abide therein. Wretched is the residence of the arrogant." (72)

And those who feared their Lord will be driven to Paradise in groups until, when they reach it and its gates are opened and its keepers say to them, "Peace be upon you. You have become good, so enter it to abide eternally." (73)

And they said, "Praise be to God, who has fulfilled His promise to us and made us inherit the earth so that we may settle in Paradise

wherever we will. What an excellent reward for the workers!" (74)

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And you will see the angels surrounding the Throne, exalting [Allah] with praise of their Lord. And it will be judged between them with truth, and it will be said, "Praise be to God, Lord of the worlds." (75)

40 - Surah Ghafir

In the Name of God, the Most Gracious, the Most Merciful. Ha Mim (1)

The revelation of the Book is from God, the Almighty, the All-Knowing (2)

Forgiver of sin, Acceptor of repentance, Severe in punishment, Lord of bounty. There is no god but Him. To Him is the final destination. (3)

No one disputes about the verses of God except those who disbelieve, so do not be deceived by their turmoil in the land (4)

The people of Noah denied before them, and so did the parties after them. And every nation intended to seize their Messenger, and they disputed with falsehood to invalidate thereby the truth. So I seized them. So how was My punishment? (5)

And thus the word of your Lord has come into effect upon those who disbelieved, that they are companions of the Fire. (6)

Those who bear the Throne and those around it exalt [Allah] with praise of their Lord and believe in Him and ask forgiveness for those who believe, "Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire." (7)

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Our Lord, and admit them to the Gardens of Eden which You have promised them and to whoever was righteous among their fathers, their spouses, and their offspring. Indeed, it is You who is the Exalted in Might, the Wise. (8)

And protect them from evil deeds. And whoever is protected from evil deeds that Day - you have indeed shown mercy to him. And that is what is the great attainment. (9)

Indeed, those who disbelieve will be called, "The hatred of Allah is greater than your hatred of yourselves when you were invited to faith and you disbelieved." (10)

They said, "Our Lord, You caused us to die twice and You gave us life twice, and we have acknowledged our sins. Is there any way out?" (11)

That is because when God alone is invoked, you disbelieve, but if partners are associated with Him, you believe. So the judgment belongs to God, the Most High, the Grand. (12)

It is He who shows you His signs and sends down for you sustenance from the sky, and none remembers except he who turns. (13)

So call upon Allah, devoting your religion to Him sincerely, even though the disbelievers hate it. (14)

Exalted in degrees, Lord of the Throne. He sends the spirit by His command upon whom He wills of His servants to warn of the Day of Meeting. (15)

On the Day they will be brought forth, nothing about them will be hidden from Allah. To whom belongs the kingdom this Day? To Allah, the One, the Prevailing. (16)

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Today every soul will be recompensed for what it has earned. There will be no injustice today. Indeed, Allah is swift in account. (17)

And warn them of the approaching Day, when the hearts will be at the throats, stifling. The wrongdoers will have neither a protector nor an intercessor who will be obeyed. (18)

He knows the treachery of the eyes and what the hearts conceal (19)

And God judges with truth, and those they invoke besides Him do not judge with anything. Indeed, God is the Hearing, the Seeing. (20)

□ Have they not traveled through the land and observed what was the end of those before them? They were stronger than them in strength and in traces upon the earth, so Allah seized them for their sins, and there was for them from Allah no protector. (21)

That is because their messengers used to come to them with clear proofs, but they disbelieved, so God seized them. Indeed, He is Powerful and severe in penalty. (22)

And We had certainly sent Moses with Our signs and clear authority. (23)

To Pharaoh, Haman, and Korah. They said, “A lying magician.” (24)

But when he brought them the truth from Us, they said, “Kill the sons of those who believed with him and keep their women alive.” But the plot of the disbelievers is not except in error. (25)

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And Pharaoh said, “Leave me to kill Moses, and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will spread corruption in the land.” (26)

And Moses said, "Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account." (27)

And a believing man from the family of Pharaoh, who concealed his faith, said, "Would you kill a man because he says, 'My Lord is Allah,' while he has come to you with clear proofs from your Lord? And if he is a liar, then upon him is his lie. But if he is truthful, some of what he promises you will strike you. Indeed, Allah does not guide one who is a transgressor and a liar." (28)

O my people, yours is the kingdom this day, dominant in the land. So who will protect us from the punishment of Allah if it comes to us?" Pharaoh said, "I do not show you except what I see, and I do not guide you except to the path of right conduct." (29)

And the one who believed said, "O my people, indeed I fear for you something like the day of the Confederates." (30)

Like the way of the people of Noah, Aad, Thamud, and those after them. And God does not intend injustice for the servants. (31)

O my people, indeed I fear for you the Day of Calling (32)

On the Day you turn back, departing, you will have no protector from Allah. And he whom Allah sends astray - for him there is no guide. (33)

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And Joseph had already come to you before with clear proofs, but you did not cease to be in doubt about what he brought you until, when he died, you said, "God will never send after him a messenger." Thus does God send astray he who is a transgressor and doubtful. (34)

Those who dispute about the verses of God without any authority given to them are greatly abhorred by God and by those who believe likewise. God sets a seal on every arrogant and tyrannical heart (35)

And Pharaoh said, "O Haman, build me a tower that I may reach the ways." (36)

The causes of the heavens, so he looked at the God of Moses, and indeed, I think he is a liar. And thus was made attractive to Pharaoh the evil of his deeds, and he was averted from the way. And the plot of Pharaoh was not but in ruin. (37)

And he who believed said, "O my people, follow me; I will guide you to the path of right conduct." (38)

O my people, this worldly life is only enjoyment, and indeed, the Hereafter - that is the home of settlement. (39)

Whoever does an evil deed will not be recompensed except by the like thereof. And whoever does righteousness, whether male or

female, while he is a believer - those will enter Paradise and will be provided for therein without account. (40)

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O my people, why do I invite you to salvation while you invite me to the Fire? (41)

You call me to disbelieve in God and to associate with Him that of which I have no knowledge, while I call you to the Exalted in Might, the Forgiving. (42)

Indeed, that to which you invite me has no claim in this world or in the Hereafter, and that our return is to God, and that the transgressors are the companions of the Fire. (43)

Then you will remember what I say to you, and I entrust my affair to God. Indeed, God is Seeing of the servants. (44)

But God saved him from the evils of their plotting, and the evil of the punishment encompassed Pharaoh's people. (45)

The Fire will be exposed to them morning and evening. And on the Day the Hour will appear, [it will be said], "Admit the family of Pharaoh into the severest punishment." (46)

And when they dispute in the Fire, the weak will say to those who were arrogant, "Indeed, we

were your followers, so can you avert from us any share of the Fire?" (47)

Those who were arrogant said, "We are all in it." Indeed, God has judged between the servants. (48)

And those in the Fire will say to the keepers of Hell, "Call upon your Lord to lighten for us a day of the punishment." (49)

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They said, "Did not your messengers come to you with clear proofs?" They said, "Yes." They said, "Then call upon [Allah]." But the call of the disbelievers is only in error. (50)

Indeed, We will support Our Messengers and those who believe in the life of this world and on the Day when witnesses will stand. (51)

The Day when the excuse of the wrongdoers will not benefit them, and for them is the curse, and for them is the worst home. (52)

And We had certainly given Moses the guidance and caused the Children of Israel to inherit the Scripture. (53)

Guidance and a reminder for those of understanding (54)

So be patient. Indeed, the promise of Allah is truth. And ask forgiveness for your sin and exalt

[Allah] with praise of your Lord in the evening and the morning. (55)

Indeed, those who dispute concerning the verses of Allah without any authority that has come to them - there is in their hearts nothing but arrogance which they will never attain. So seek refuge in Allah. Indeed, it is He who is the Hearing, the Seeing. (56)

The creation of the heavens and the earth is greater than the creation of mankind, but most of mankind do not know. (57)

The blind and the seeing are not equal, nor are those who believe and do righteous deeds and the evildoer. Little do you remember. (58)

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The Hour is coming, there is no doubt about it, but most of the people do not believe. (59)

And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell in humiliation. (60)

It is Allah who has made for you the night that you may rest therein and the day to see. Indeed, Allah is full of bounty to mankind, but most of the people are not grateful. (61)

That is God, your Lord, the Creator of all things. There is no god but Him. So how are you deluded? (62)

Thus are those who deny the signs of God deluded. (63)

It is Allah who made for you the earth a resting place and the sky a canopy and formed you and perfected your forms and provided for you of the good things. That is Allah, your Lord; so blessed is Allah, Lord of the worlds. (64)

He is the Ever-Living; there is no god but Him. So call upon Him, devoting to Him your religion sincerely. Praise be to God, Lord of the worlds. (65)

□ Say, "Indeed, I have been forbidden to worship those you invoke besides God when clear proofs have come to me from my Lord, and I have been commanded to submit to the Lord of the worlds." (66)

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It is He who created you from dust, then from a sperm-drop, then from a clinging clot, then brings you forth as a child, then [you become] old men. And among you is he who is taken before [his death], and [you become] an old man, and [you become] a man. (67)

It is He who gives life and causes death, and when He decides a matter, He only says to it, "Be," and it is (68)

Have you not seen those who dispute about the verses of Allah and say, "How are they turned away?" (69)

Those who deny the Book and what We have sent with Our messengers - they are going to know. (70)

When the shackles are around their necks and the chains are dragged. (71)

In the boiling water, then in the Fire they will be burned (72)

Then it will be said to them, "Where are those you used to associate?" (73)

Other than God. They said, "They have gone astray from us." Rather, we did not call upon anything before. Thus does God mislead the disbelievers. (74)

That is because you used to exult upon the earth without right and because you used to be insolent. (75)

Enter the gates of Hell to abide therein. Wretched is the residence of the arrogant. (76)

So be patient. Indeed, the promise of Allah is truth. And either We should show you some of what We promise them or We should take you in death, then to Us they will be returned. (77)

And We had certainly sent messengers before you, among them were those We have related to you and among them were those We have not related to you. And it is not for a messenger to bring a sign except by permission of Allah. So when the command of Allah comes, it will be decided with truth, and there the falsifiers will lose. (78)

It is God who has made for you livestock that you may ride some of them and eat from them. (79)

And there are benefits for you in them, and that you may attain thereby a need in your hearts, and upon them and upon ships you are carried. (80)

And He shows you His signs. Then which of the signs of God do you deny? (81)

Have they not traveled through the land and observed what was the end of those before them? They were more numerous than them and stronger in strength and in traces upon the land, but what they used to earn did not avail them. (82)

So when their messengers came to them with clear proofs, they rejoiced in what they had of knowledge, and what they used to ridicule overtook them. (83)

So when they saw Our might, they said, "We believe in God alone and disbelieve in that which we used to associate with Him." (84)

But their faith did not benefit them when they saw Our punishment. That is the way of Allah which has already been in effect among His servants. And there the disbelievers lost. (85)

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41 - Surah Fussilat

In the name of God, the Most Gracious, the Most Merciful. Ha Mim (1)

A revelation from the Most Gracious, the Most Merciful (2)

A book whose verses are explained in detail, an Arabic Qur'an for a people who know (3)

As a bringer of good tidings and a warner, but most of them turned away and did not listen. (4)

And they said, "Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working." (5)

Say, "I am only a human being like you. It has been revealed to me that your God is one God, so be upright toward Him and ask His forgiveness. And woe to the polytheists." (6)

Those who do not pay zakat and they are disbelievers in the Hereafter (7)

Indeed, those who have believed and done righteous deeds will have a reward uninterrupted. (8)

□ Say, "Do you indeed disbelieve in He who created the earth in two Days and attribute to Him equals? That is the Lord of the worlds." (9)

And He placed therein firm mountains above it and blessed it and measured therein its sustenance in four days, equal for the questioners. (10)

Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into existence], willingly or by compulsion." They said, "We have come willingly." (11)

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Then He completed them as seven heavens in two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing. (12)

But if they turn away, say, "I have warned you of a thunderbolt like the thunderbolt of 'Aad and Thamud." (13)

When the messengers came to them from before them and from behind them, [saying], "Worship none but God," they said, "If our Lord had willed, He would have sent down angels; but indeed, we,

in that with which you have been sent, are disbelievers.” (14)

As for the Aad, they were arrogant upon the earth without right and said, “Who is stronger than us in strength?” Did they not see that Allah, who created them, is stronger than them in strength? And they used to deny Our signs. (15)

So We sent upon them a furious wind during days of misfortune to make them taste the punishment of disgrace in worldly life. And the punishment of the Hereafter is more disgraceful, and they will not be aided. (16)

And as for Thamud, We guided them, but they preferred blindness to guidance, so the thunderbolt of humiliating punishment seized them for what they used to earn. (17)

And We saved those who believed and were righteous. (18)

And the Day the enemies of God will be gathered to the Fire and they will be driven in ranks (19)

Until, when they come to it, their hearing, their sight, and their skins will testify against them as to what they used to do. (20)

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And they will say to their skins, “Why did you testify against us?” They will say, “God has made us speak, He who has made everything speak,

and He created you the first time, and to Him you will be returned.” (21)

And you were not concealing yourselves, lest your hearing, your sight, and your skins should testify against you, but you thought that God did not know much of what you do. (22)

And that is your assumption which you assumed about your Lord that has ruined you, and you have become among the losers. (23)

But if they are patient, the Fire will be their abode, and if they seek to be pardoned, they will not be pardoned. (24)

And We assigned to them companions who made attractive to them what was before them and what was behind them, and the word came into effect against them among nations that had passed on before them of jinn and mankind. Indeed, they were losers. (25)

And those who disbelieved said, “Do not listen to this Qur’an and speak noisily during it that you may overcome.” (26)

(27) We will surely make those who disbelieve taste a severe punishment, and We will recompense them even worse than what they used to do. (27)

That is the recompense of the enemies of Allah - the Fire. For them therein is an eternal home, as

recompense for what they used to deny Our verses. (28)

And those who disbelieved said, “Our Lord, show us those who misled us among the jinn and mankind so that we may put them under our feet so that they will be among the lowest.” (29)

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Indeed, those who say, “Our Lord is Allah” and then remain on a right course—the angels will descend upon them, [saying], “Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.” (30)

We are your protectors in this world and in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request. (31)

A lodging from a Forgiving, Most Merciful (32)

And who is better in speech than one who invites to Allah and does righteousness and says, “Indeed, I am of the Muslims”? (33)

Not equal are the good deed and the bad. Repel evil by that which is better, and lo, he between whom and you there was enmity (will become) as though he was a bosom friend. (34)

And none receives it except those who are patient, and none receives it except one of great fortune. (35)

But if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing. (36)

And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to God, who created them, if it is Him that you worship. (37)

But if they are arrogant, then those who are with your Lord glorify Him night and day, and they do not become weary. (38)

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And among His signs is that you see the earth still, but when We send down upon it rain, it quivers and swells. Indeed, He who gives life to it is the Giver of Life to the dead. Indeed, He is over all things competent. (39)

Indeed, those who dispute concerning Our verses are not hidden from Us. Is one who is thrown into the Fire better or one who comes secure on the Day of Resurrection? Do whatever you will; indeed, He is Seeing of what you do. (40)

Indeed, those who disbelieved in the message when it came to them - and indeed, it is a mighty Book. (41)

Falsehood cannot come to it from before it or from behind it. It is sent down by One Full of Wisdom, Worthy of all Praise. (42)

Nothing is said to you except what was said to the messengers before you. Indeed, your Lord is the Possessor of forgiveness and the Possessor of painful punishment. (43)

And if We had made it a foreign Qur'an, they would have said, "Why are its verses not explained in detail?" Is it foreign and Arabic? Say, "It is, for those who believe, a guidance and a cure. But those who do not believe - in their ears is deafness, and it is, upon them, blindness. Those are being called from a distant place." (44)

And We had certainly given Moses the Scripture, but there was disagreement over it. And had it not been for a word that preceded from your Lord, it would have been judged between them. And indeed, they are in disquieting doubt about it. (45)

Whoever does righteousness does so for his own soul, and whoever does evil does so against it. And your Lord is not unjust to His servants. (46)

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To Him is referred the knowledge of the Hour. And no fruit emerges from its coverings, nor does a female conceive or give birth, except with His knowledge. And on the Day He will call to them, "Where are My partners?" They will say, "We have informed you, there is not one of us who will be a witness." (47)

And what they used to call upon before has vanished from them, and they think that there is no escape for them. (48)

Man never tires of praying for good, but if evil befalls him, he is hopeless and despairing (49)

And if We let him taste mercy from Us after adversity has touched him, he will surely say, "This is for me, and I do not think the Hour will ever occur." And if I am returned to my Lord, indeed, I will have with Him the best [reward]. So We will surely inform those who disbelieved of what they did, and We will surely make them taste a severe punishment. (50)

And when We bestow favor upon man, he turns away and distances himself, but when evil touches him, he is one of ardent supplication. (51)

Say, "Have you considered: if it is from God and then you disbelieve in it, who is more astray than one who is in extreme dissension?" (52)

We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. Is it not sufficient concerning your Lord that He is, over all things, a Witness? (53)

Unquestionably, they are in doubt about the meeting with their Lord. Unquestionably, He encompasses all things. (54)

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42 - Surah Ash-Shura

In the name of God, the Most Gracious, the Most Merciful. Ha Mim (1)

Honey (2)

Thus does God reveal to you and to those before you, the Mighty, the Wise (3)

To Him belongs whatever is in the heavens and whatever is on the earth, and He is the Most High, the Most Great. (4)

The heavens almost burst from above them, and the angels exalt [Allah] with praise of their Lord and ask forgiveness for those on the earth. Unquestionably, it is Allah who is the Forgiving, the Merciful. (5)

And those who take protectors besides Him - Allah is their Guardian, and you are not a guardian over them. (6)

And thus We have revealed to you an Arabic Qur'an that you may warn the Mother of Towns and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze. (7)

And if God had willed, He would have made them one nation, but He admits whom He wills into His mercy. And the wrongdoers will have neither protector nor helper. (8)

Or have they taken protectors besides Him? But Allah is the Protector, and He gives life to the dead, and He is over all things competent. (9)

And whatever you differ over, its ruling is with Allah. That is Allah, my Lord. Upon Him I have relied, and to Him I turn back. (10)

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Creator of the heavens and the earth. He has made for you mates from among yourselves and mates from the livestock. He multiplies you therein. There is nothing like Him, and He is the Hearing, the Seeing. (11)

To Him belong the keys of the heavens and the earth. He extends provision to whom He wills and restricts it. Indeed, He is Knowing of all things. (12)

He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - [saying], "Establish the religion and do not be divided therein." Difficult for the polytheists is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns [to Him] back. (13)

And they did not become divided except after knowledge had come to them - out of envy among themselves. And had it not been for a word that preceded from your Lord for a specified

term, it would have been concluded between them. And indeed, those who were inherited the Scripture after them are in disquieting doubt about it. (14)

So call upon God and stand firm as you have been commanded, and do not follow their inclinations and say, "I have believed in what God has revealed of the Book, and I have been commanded to be just between you. God is our Lord and your Lord. To us are our deeds, and to you are your deeds. There is no argument between us and you. God will bring us together, and to Him is the final destination." (15)

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And those who dispute about God after He has been responded to - their argument is invalid with their Lord, and upon them is wrath, and for them is a severe punishment. (16)

It is Allah who has sent down the Book with truth and the balance. And what can make you know? Perhaps the Hour is near. (17)

Those who do not believe in it are impatient for it, while those who believe are fearful of it and know that it is the truth. Unquestionably, those who dispute about the Hour are in extreme error. (18)

Allah is Kind to His servants. He provides for whom He wills. And He is the Strong, the Exalted in Might. (19)

Whoever desires the harvest of the Hereafter - We increase for him in his harvest. And whoever desires the harvest of this world - We give him thereof, but there is not for him in the Hereafter any share. (20)

Or do they have partners who have instituted for them a religion which God has not permitted? And were it not for the decisive word, the matter would have been decided between them. And indeed, for the wrongdoers is a painful punishment. (21)

You see the wrongdoers fearful of what they have earned while it is about to befall them. But those who believe and do righteous deeds will be in the gardens of Paradise. They will have whatever they wish with their Lord. That is the great bounty. (22)

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That is what God gives good tidings to His servants who have believed and done righteous deeds. Say, "I do not ask of you for it any reward except love for the relatives. And whoever does a good deed - We will increase for him therein good. Indeed, God is Forgiving and Appreciative." (23)

Or do they say, "He has invented a lie against God?" But if God wills, He will set a seal upon your heart. And God will erase falsehood and

establish the truth with His words. Indeed, He is Knowing of that within the breasts. (24)

And it is He who accepts repentance from His servants and pardons misdeeds, and He knows what you do. (25)

And He will respond to those who believe and do righteous deeds and increase them from His bounty. But for the disbelievers there is a severe punishment. (26)

□ And if Allah were to extend provision to His servants, they would transgress upon the earth, but He sends down in due measure what He wills. Indeed, He is, of His servants, Knowing and Seeing. (27)

And it is He who sends down rain after they have despaired and spreads His mercy. And He is the Protector, the Praiseworthy. (28)

And among His signs is the creation of the heavens and the earth and what He has dispersed throughout them of creatures. And He is able to gather them together when He wills. (29)

Whatever disaster befalls you is because of what your hands have earned; but He pardons much. (30)

And you will not cause failure on earth, and you have no protector or helper besides God. (31)

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And among His signs are ships in the sea like mountains (32)

If He wills, He can still the wind, and they will remain motionless on its back. Indeed in that are signs for everyone patient and grateful. (33)

Or He may destroy them for what they have earned and pardon much. (34)

And those who dispute about Our verses know that they have no escape. (35)

Whatever you have been given is but the enjoyment of worldly life. But what is with Allah is better and more lasting for those who have believed and upon their Lord rely. (36)

And those who avoid major sins and immoralities, and when they become angry, they forgive. (37)

And those who have responded to their Lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend. (38)

And those who, when they are wronged, defend themselves. (39)

And the recompense for an evil is an evil like it, but whoever pardons and makes reconciliation - his reward is due from Allah. Indeed, He does not like the wrongdoers. (40)

And whoever retaliates after being wronged - against them there is no blame. (41)

The way is only against those who oppress people and commit injustice upon the earth without right. Those will have a painful punishment. (42)

And whoever is patient and forgives - indeed, that is of the matters [worthy] of determination. (43)

And he whom Allah sends astray - for him there is no protector after Him. And you will see the wrongdoers, when they see the punishment, saying, "Is there any way back?" (44)

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And you will see them presented to it, humbled by humiliation, looking from a hidden side. And those who believed will say, "Indeed, the losers are those who will lose themselves and their families on the Day of Resurrection." Unquestionably, the wrongdoers will be in a lasting punishment. (45)

And they had no protectors to aid them other than God. And he whom God sends astray - for him there is no way. (46)

Respond to your Lord before there comes a Day from God for which there is no averting. You will have no refuge that Day, and you will have no denouncer. (47)

But if they turn away, then We have not sent you over them as a guardian. Upon you is only the conveyance. And indeed, when We let man taste mercy from Us, he rejoices in it. But if evil befalls them for what their hands have put forth, then indeed, man is ungrateful. (48)

To God belongs the dominion of the heavens and the earth. He creates what He wills. He gives to whom He wills female [children] and He gives to whom He wills males. (49)

Or He pairs them, males and females, and He renders barren whom He wills. Indeed, He is Knowing and Competent. (50)

□ And it is not for a human being that Allah should speak to him except by revelation or from behind a veil or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Exalted and Wise. (51)

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And thus We have revealed to you a spirit of Our command. You did not know what the Book was, nor what faith was, but We have made it a light by which We guide whom We will of Our servants. And indeed, you guide to a straight path. (52)

The path of God, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to God do all matters return. (53)

43 - Surah Az-Zukhruf

In the Name of God, the Most Gracious, the Most Merciful. Ha Mim (1)

And the clear Book (2)

Indeed, We have made it an Arabic Qur'an that you might understand. (3)

And indeed, it is in the Mother of the Book with Us, sublime and wise. (4)

Should We turn away from you the message because you are a transgressing people? (5)

And how many prophets We sent among the former peoples (6)

And no prophet came to them except that they mocked him. (7)

So We destroyed those who were stronger than them in force, and the example of the former peoples has passed. (8)

And if you ask them, "Who created the heavens and the earth?" they will surely say, "The Exalted in Might, the Knowing created them." (9)

He who made the earth a bed for you and made for you therein ways that you may be guided. (10)

And He who sent down from the sky water in a measured amount, and We revived thereby a dead land. Thus will you be brought out. (11)

And He who created all pairs and made for you of the ships and the grazing livestock on which you ride. (12)

So that you may mount on their backs and then remember the favor of your Lord when you have mounted on them and say, "Glory be to Him who has subjected this to us, and we could not have had any control over it." (13)

And indeed, to our Lord we will return. (14)

And they have assigned to Him a portion of His servants. Indeed, mankind is clearly ungrateful. (15)

Or has He taken from what He creates daughters and preferred you with sons? (16)

And when one of them is given the news of that which he presents as an example for the Most Merciful, his face darkens, and he is filled with inward grief. (17)

Or is he who is brought up in adornment and is, in dispute, not clear? (18)

And they have made the angels, who are the servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned. (19)

And they said, "If the Most Merciful had willed, we would not have worshipped them." They have no knowledge of that. They are only falsifying. (20)

Or did We give them a scripture before it and they are clinging to it? (21)

Rather, they said, "Indeed, we found our fathers following a religion, and indeed, we are guided by their footsteps." (22)

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And thus We did not send before you a warner to any city except that its affluent said, "Indeed, we found our fathers following a religion, and indeed, we are following in their footsteps." (23)

He said, "Even if I bring you better guidance than that which you found your fathers following?" They said, "Indeed, we, in that with which you have been sent, are disbelievers." (24)

So We took retribution from them. Then see how was the end of the deniers. (25)

And when Abraham said to his father and his people, "Indeed, I am innocent of what you worship." (26)

Except He who created me, and indeed, He will guide me. (27)

And He made it a word remaining among his descendants that perhaps they would return. (28)

But I gave enjoyment to these and their fathers until there came to them the truth and a clear messenger. (29)

And when the truth came to them, they said, "This is magic, and indeed, we are disbelievers in it." (30)

And they said, "Why was this Qur'an not sent down to some important man from the two cities?" (31)

Is it they who apportion the mercy of your Lord? It is We who have apportioned among them their livelihood in worldly life, and We have raised some of them above others in degrees [of rank] that they may take one another for service. But the mercy of your Lord is better than what they accumulate. (32)

And had it not been that mankind would be one community, We would have made for those who disbelieve in the Most Merciful roofs of silver for their houses and stairways by which they could ascend. (33)

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And for their houses are doors and couches on which they recline. (34)

And adornment. But all that is but the enjoyment of worldly life. And the Hereafter, with your Lord, is for the righteous. (35)

And whoever turns away from the remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion. (36)

And indeed, they turn them away from the path, while they think that they are guided. (37)

Until, when he comes to Us, he says, "Oh, would that there were between me and you the distance of the two Easts!" What an evil companion! (38)

And it will not benefit you today, since you have wronged, that you are partners in the punishment. (39)

Can you then make the deaf hear or guide the blind and he who is in clear error? (40)

If We take you away, We will surely take retribution from them. (41)

Or We may show you what We have promised them. Indeed, We are over them powerful. (42)

So hold fast to what has been revealed to you. Indeed, you are on a straight path. (43)

And indeed, it is a reminder for you and your people, and you will be questioned. (44)

And ask those We sent before you of Our messengers: Did We ever make gods to be worshipped besides the Most Merciful? (45)

And We had certainly sent Moses with Our signs to Pharaoh and his chiefs, and he said, "Indeed, I am the Messenger of the Lord of the worlds." (46)

So when he brought them Our signs, at once they laughed at them. (47)

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And We did not show them any sign except that it was greater than its sister, and We seized them with punishment that perhaps they would return. (48)

And they said, "O magician, call upon your Lord for us according to what He has promised you. Indeed, we are [rightly] guided." (49)

So when We removed the punishment from them, at once they broke their promise. (50)

And Pharaoh called out to his people, saying, "O my people, is not mine the kingdom of Egypt, and these rivers flowing beneath me? Then do you not see?" (51)

Or am I better than this one who is despised and can hardly make himself clear? (52)

Why were not bracelets of gold cast upon him, or angels brought with him in pairs? (53)

So he deceived his people, and they obeyed him. Indeed, they were a wicked people. (54)

So when they angered Us, We took revenge on them and drowned them all (55)

So We made them a precedent and an example for later generations. (56)

□ And when the son of Mary was used as an example, at once your people turned away from him. (57)

And they said, “Are our gods better, or is he?” They do not compare him to you except to argue. Rather, they are a quarrelsome people. (58)

He is only a servant upon whom We bestowed favor and made him an example for the Children of Israel. (59)

And if We willed, We could have made you angels on the earth, succeeding [others]. (60)

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And indeed, it is knowledge of the Hour, so have no doubt about it, and follow Me. This is a straight path. (61)

And let not Satan deter you. Indeed, he is to you a clear enemy. (62)

And when Jesus came with clear proofs, he said, “I have come to you with wisdom and to make clear to you some of that over which you differ. So fear God and obey me.” (63)

Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path. (64)

Then the parties differed among themselves. So woe to those who did wrong from the punishment of a painful Day. (65)

Do they await anything but the Hour, that it should come upon them suddenly while they perceive not? (66)

Friends on that Day will be enemies to one another, except for the righteous. (67)

O My servants, there is no fear concerning you today, nor will you grieve. (68)

Those who believed in Our verses and were Muslims (69)

Enter Paradise, you and your spouses, in happiness (70)

They will be served with trays of gold and goblets, and therein will be whatever the souls desire and the eyes delight in, and you will abide therein eternally. (71)

And this is the Paradise which you have been made to inherit for what you used to do. (72)

Therein you will have plenty of fruits, of which you may eat (73)

Indeed, the criminals will abide in the punishment of Hell. (74)

It will not be lightened for them, and they will be therein in despair. (75)

And We did not wrong them, but it was they who were the wrongdoers. (76)

And they will call, "O Malik, let your Lord put an end to us." He will say, "Indeed, you will remain." (77)

Indeed, We have brought you the truth, but most of you are averse to the truth. (78)

Or have they decided upon a matter? Then indeed, We are the ones who are planning. (79)

Or do they think that We do not hear their secrets and their private conversations? Yes, and Our messengers are with them, writing down. (80)

Say, "If the Most Merciful had a son, then I would be the first of his worshippers." (81)

Glory be to the Lord of the heavens and the earth, the Lord of the Throne, above what they describe. (82)

So leave them to indulge in idle talk and play until they meet the Day they are promised. (83)

And He is God in the heaven and God on the earth, and He is the Wise, the Knowing. (84)

And blessed is He to whom belongs the dominion of the heavens and the earth and whatever is between them, and with Him is knowledge of the Hour, and to Him you will be returned. (85)

And those they invoke besides Him do not possess intercession, except for one who bears witness to the truth and they know. (86)

And if you ask them, "Who created them?" they will surely say, "Allah." So how are they deluded? (87)

And his saying, "O my Lord, indeed these are a people who do not believe." (88)

So pardon them and say, "Peace." But they are going to know. (89)

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44 - Surah Ad-Dukhan

In the Name of God, the Most Gracious, the Most Merciful. Ha Mim (1)

And the clear Book (2)

Indeed, We sent it down during a blessed night. Indeed, We were to warn. (3)

Therein every matter is decided by a Wise One (4)

A command from Us. Indeed, We were the messengers. (5)

A mercy from your Lord. Indeed, He is the Hearing, the Knowing. (6)

Lord of the heavens and the earth and whatever is between them, if you should be certain. (7)

There is no god but He. He gives life and causes death. He is your Lord and the Lord of your forefathers of old. (8)

But they are in doubt, playing (9)

So await the Day when the sky will bring forth a visible smoke. (10)

It will overwhelm the people. This is a painful torment. (11)

Our Lord, remove the punishment from us. Indeed, we are believers. (12)

How can they receive the reminder when there has come to them a clear Messenger? (13)

Then they turned away from him and said, "He is a mad teacher." (14)

Indeed, We will remove the punishment for a little while. Indeed, you will return. (15)

The Day We will strike with the greatest strike. Indeed, We will take revenge. (16)

□ And We had already tested before them the people of Pharaoh, and there came to them a noble messenger. (17)

“Give me, O servants of God, that I am to you a trustworthy messenger.” (18)

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And do not exalt yourselves against Allah. Indeed, I will bring you clear authority. (19)

And I seek refuge in my Lord and your Lord from you stoning me (20)

And if you do not believe in me, then leave me (21)

So he called upon his Lord, “Indeed, these are a criminal people.” (22)

So take My servants by night. Indeed, you are being followed (23)

And leave the sea at rest. Indeed, they are a drowned army. (24)

How many gardens and springs have they left behind? (25)

And crops and a noble residence (26)

And a blessing in which they were fruitful (27)

Thus, We caused it to be inherited by another people. (28)

So neither the heaven nor the earth wept for them, nor were they reprieved. (29)

And We saved the Children of Israel from the humiliating punishment (30)

From Pharaoh. Indeed, he was haughty and among the transgressors. (31)

And We chose them with knowledge over the worlds (32)

And We gave them signs in which was a clear trial. (33)

Indeed, these people say (34)

It is only our first death, and we will not be resurrected. (35)

Then bring our fathers, if you should be truthful. (36)

Are they better or the people of Tubba' and those before them? We destroyed them. Indeed, they were criminals. (37)

And We did not create the heavens and the earth and what is between them in play. (38)

We did not create them except in truth, but most of them do not know. (39)

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Indeed, the Day of Judgment is their appointed time, all together. (40)

The Day when no protector will avail another protector at all, nor will they be aided. (41)

Except whom Allah has mercy upon. Indeed, it is He who is the Exalted in Might, the Merciful. (42)

Indeed, the tree of Zaqqum (43)

Food of the sinner (44)

Like slurry boiling in the bellies (45)

Like the boiling water (46)

Take him and throw him into the depths of Hellfire (47)

Then pour over his head the torment of scalding water (48)

Taste, for you are the mighty, the generous (49)

This is what you were in doubt about (50)

Indeed, the righteous will be in a secure position. (51)

In gardens and springs (52)

They will wear garments of fine silk and heavy brocade, facing each other. (53)

Thus, We married them to fair maidens with large, beautiful eyes. (54)

They will supplicate therein for every fruit, secure. (55)

They will not taste death therein except the first death, and He will protect them from the punishment of Hellfire. (56)

A favor from your Lord. That is the great attainment. (57)

We have only made it easy in your language that they might remember. (58)

So wait, for they are waiting. (59)

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45 - Surah Al-Jathiya

In the Name of God, the Most Gracious, the Most Merciful. Ha Mim (1)

The revelation of the Book is from God, the Almighty, the Wise (2)

Indeed, in the heavens and the earth are signs for the believers (3)

And in your creation and in what He disperses of creatures are signs for a people who are certain. (4)

And the alternation of night and day, and what God sends down from the sky of provision, thereby reviving the earth after its lifelessness, and the directing of the winds are signs for a people who reason. (5)

These are the verses of God which We recite to you in truth. Then in what statement after God and His verses will they believe? (6)

Woe to every slanderer and sinner (7)

He hears the verses of God recited to him, then he persists in arrogance as if he had not heard them. So give him tidings of a painful punishment. (8)

And when he learns something of Our signs, he takes them in ridicule. Those will have a humiliating punishment. (9)

Behind them is Hell, and what they have earned will not avail them at all, nor will what they have taken as protectors besides God. And for them is a great punishment. (10)

This is guidance. And those who disbelieve in the verses of their Lord will have a painful punishment. (11)

It is Allah who has subjected the sea to you so that ships may sail through it by His command and that you may seek of His bounty; and perhaps you will be grateful. (12)

And He has subjugated for you whatever is in the heavens and all that is in the earth, all of Himself. Indeed, in that are signs for a people who reflect. (13)

Tell those who believe to forgive those who do not expect the days of God so that He may reward a people for what they used to earn. (14)

Whoever does righteousness does so for his own soul, and whoever does evil does so against it. Then to your Lord you will be returned. (15)

And We had certainly given the Children of Israel the Scripture and wisdom and prophethood and provided for them of the good things and preferred them over the worlds. (16)

And We gave them clear proofs of the matter, but they did not differ except after knowledge had come to them - out of jealous animosity between themselves. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ. (17)

Then We put you on a way of religion, so follow it and do not follow the inclinations of those who do not know. (18)

Indeed, they will never avail you at all against Allah. And indeed, the wrongdoers are allies of one another, and Allah is the ally of the righteous. (19)

These are insights for the people and guidance and mercy for a people who are certain (20)

Or do those who commit evil deeds think that We will treat them like those who believe and do

righteous deeds - equal in their life and their death? Evil is that which they judge. (21)

And God created the heavens and the earth in truth so that every soul may be recompensed for what it has earned, and they will not be wronged. (22)

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Have you seen he who has taken as his god his own desire and Allah has sent him astray due to knowledge and set a seal upon his hearing and his heart and put over his vision a veil? Then who can guide him after Allah? Then will you not remember? (23)

And they say, "There is not but our worldly life; we die and live, and nothing destroys us except time." And they have no knowledge of that. They are only assuming. (24)

And when Our clear verses are recited to them, their only argument is that they say, "Bring our fathers, if you should be truthful." (25)

Say, "God gives you life, then causes you to die, then He will assemble you on the Day of Resurrection, about which there is no doubt, but most of the people do not know." (26)

To God belongs the dominion of the heavens and the earth. And on the Day the Hour appears - that Day the falsifiers will lose. (27)

And you will see every nation kneeling. Every nation will be called to its record. Today you will be recompensed for what you used to do. (28)

This is Our Book that speaks against you with truth. Indeed, We were transcribing what you used to do. (29)

As for those who believe and do righteous deeds, their Lord will admit them into His mercy. That is the clear attainment. (30)

And as for those who disbelieved, were not My verses recited to you, and you were arrogant and were a criminal people? (31)

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And when it is said, "Indeed, the promise of God is truth and the Hour - there is no doubt about it," you say, "We do not know what the Hour is. We only think [it] is a guess, and we are not certain." (32)

And the evils of what they did will become apparent to them, and what they used to ridicule will overtake them. (33)

And it will be said, "This Day We will forget you as you forgot the meeting of this Day of yours. And your refuge is the Fire, and you will have no helpers." (34)

That is because you took the signs of God in ridicule and the worldly life deceived you. So

today they will not be taken out of it, nor will they be asked to repent. (35)

So all praise is due to God, Lord of the heavens and Lord of the earth, Lord of the worlds (36)

To Him belongs pride in the heavens and the earth, and He is the Exalted in Might, the Wise. (37)

46 - Surah Al-Ahqaf

In the Name of God, the Most Gracious, the Most Merciful. Ha Mim (1)

The revelation of the Book is from God, the Almighty, the Wise (2)

We did not create the heavens and the earth and what is between them except in truth and for a specified term. And those who disbelieve, from that of which they are warned, are turning away. (3)

Say, "Have you considered what you invoke besides God? Show me what they have created on the earth, or do they have a share in the heavens? Bring me a scripture before this or a trace of knowledge, if you should be truthful." (4)

And who is more astray than he who invokes besides God those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware? (5)

And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship. (6)

And when Our clear verses are recited to them, those who disbelieve say of the truth when it has come to them, "This is obvious magic." (7)

Or do they say, "He has invented it?" Say, "If I have invented it, you do not possess for me anything from Allah. He is most knowing of what you conceal. Sufficient is He as a witness between me and you. And He is the Forgiving, the Merciful." (8)

Say, "I am not an innovation among the messengers, and I do not know what will be done with me or with you. I only follow what is revealed to me, and I am only a clear warner." (9)

Say, "Have you considered: if it is from God and you disbelieve in it, and a witness from among the Children of Israel testifies to something similar and believes, while you are arrogant? Indeed, God does not guide the wrongdoing people." (10)

And those who disbelieved said to those who believed, "If it had been good, they would not have preceded us to it." And since they were not guided by it, they will say, "This is an ancient falsehood." (11)

And before it was the Book of Moses as a guide and a mercy. And this is a confirming Book in the Arabic tongue to warn those who have wronged and as good tidings to the doers of good. (12)

Indeed, those who say, "Our Lord is Allah" and then remain on a right course - there will be no fear concerning them, nor will they grieve. (13)

Those are the companions of Paradise, abiding therein eternally as recompense for what they used to do. (14)

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And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months, until, when he reaches maturity and reaches forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And make righteous for me among my offspring. Indeed, I have repented." To you, and indeed, I am of the Muslims (15)

Those are the ones from whom We accept the best of what they did and overlook their misdeeds. They will be among the companions of Paradise - the true promise which they were promised. (16)

And he who said to his parents, "Fie upon you both! Do you promise me that I will be brought forth while generations before me have passed away?" And they both cry out for help from Allah. "Woe to you! Believe! Indeed, the promise of Allah is truth!" And he says, "This is not but legends of the former peoples." (17)

Those are the ones upon whom the word has come into effect among nations that passed on before them of jinn and mankind. Indeed, they were losers. (18)

And for each are degrees according to what they have done, and that He may fully recompense them for their deeds, and they will not be wronged. (19)

And on the Day those who disbelieved will be exposed to the Fire, [it will be said], "You consumed your good things in your worldly life and enjoyed them. So today you will be recompensed with the punishment of humiliation for what you were arrogant upon the earth without right and for what you were defiantly disobedient." (20)

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□ And remember the brother of Aad, when he warned his people in Al-Ahqaf - and there had been warners before him and after him, "Do not worship except God. Indeed, I fear for you the punishment of a terrible Day." (21)

They said, "Have you come to us to turn us away from our gods? Then bring us what you promise us, if you should be of the truthful." (22)

He said, "Knowledge is only with God, and I convey to you that with which I was sent, but I see you as a people behaving ignorantly." (23)

But when they saw it as a cloud approaching their valleys, they said, "This is a cloud bringing us rain." Rather, it is that which you were impatient for - a wind within which is a painful punishment. (24)

It destroys everything by the command of its Lord, so that nothing can be seen except their dwellings. Thus do We recompense the criminal people. (25)

And We had certainly established them in that in which We had not established you, and We gave them hearing, sight, and hearts. But their hearing, sight, and hearts availed them nothing when they used to deny the signs of God, and what they used to ridicule encompassed them. (26)

And We have certainly destroyed the towns around you, and We have presented the signs in order that they might return. (27)

So why did not those whom they took as deities besides God aid them? Rather, they have gone astray from them. That is their falsehood and what they have been inventing. (28)

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And when We directed to you a company of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen." And when it was concluded, they turned back to their people as warners. (29)

They said, "O our people, indeed we have heard a book revealed after Moses, confirming what was before it, guiding to the truth and to a straight path." (30)

O our people, respond to the caller of God and believe in him; He will forgive you your sins and save you from a painful punishment. (31)

And whoever does not respond to the Caller of Allah - he will not escape Him on the earth, and he will have no protectors besides Him. Those are in manifest error. (32)

Have they not seen that God, who created the heavens and the earth and was not weary of their creation, is able to give life to the dead? Yes, indeed He is over all things competent. (33)

And on the Day those who disbelieved will be exposed to the Fire, [it will be said], "Is this not the truth?" They will say, "Yes, by our Lord." He will say, "Then taste the punishment for what you used to disbelieve." (34)

So be patient, as were patient the messengers of strong will, and do not be impatient for them. It

will be as if, on the Day they see that which they were promised, they had not remained [in the world] except an hour of a day. [This is] a notification. So are any who are destroyed except the defiantly disobedient people? (35)

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47 - Surah Muhammad

In the name of God, the Most Gracious, the Most Merciful. Those who disbelieve and avert [people] from the way of God - He will render worthless their deeds. (1)

And those who believe and do righteous deeds and believe in what was revealed to Muhammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition. (2)

That is because those who disbelieved followed falsehood, and those who believed followed the truth from their Lord. Thus does God present to the people their examples. (3)

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So when you meet those who disbelieve, strike at their necks until, when you have inflicted slaughter on them, then secure their bonds. Then either as a favor afterwards or as ransom until the war lays down its burdens. That is [their] doing. And if Allah had willed, He could have taken vengeance upon them, but [He does so] to

test some of you by means of others. And those who are killed in the cause of Allah - never will He let their deeds go to waste. (4)

He will guide them and set their affairs right (5)

And He will admit them to Paradise, which He has made known to them (6)

O you who have believed, if you support Allah, He will support you and plant firmly your feet. (7)

As for those who disbelieve, it is wretched for them and most misguided is their deeds (8)

That is because they hated what God revealed, so He rendered worthless their deeds. (9)

□ Have they not traveled through the land and observed how was the end of those before them? Allah destroyed them, and for the disbelievers is the like thereof. (10)

That is because God is the protector of those who believe, and because the disbelievers have no protector. (11)

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Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow, and those who disbelieve will enjoy themselves and eat as livestock eat, and the Fire will be a residence for them. (12)

And how many a town was stronger than your town which expelled you? We destroyed them, and they had no helper. (13)

Is one who has clear evidence from his Lord like one to whom his evil deeds have been made attractive and who follows their own desires? (14)

The parable of Paradise, which the righteous have been promised: Therein are rivers of water unfaltering, and rivers of milk whose taste never changes, and rivers of wine delicious to those who drink, and rivers of purified honey. And they will have therein from every kind of fruit and forgiveness from their Lord - like one who is to abide eternally in the Fire and is given to drink scalding water, so it tears apart their intestines. (15)

And among them are those who listen to you until, when they leave you, they say to those who have been given knowledge, "What did he say just now?" Those are the ones over whose hearts God has sealed, and they follow their own desires. (16)

And those who are guided, He has increased their guidance and given them piety. (17)

Do they await anything but the Hour, that it should come upon them suddenly? But its signs have already come. So how will they be helped when their reminder comes to them? (18)

So know that there is no god but God, and ask forgiveness for your sin and for the believing men and believing women. And God knows your movement and your resting place. (19)

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And those who believe say, "Why was a surah not sent down?" But when a clear surah is sent down and fighting is mentioned therein, you see those in whose hearts is disease looking at you with the look of one fainting from death. So it is more fitting for them. (20)

Obedience and appropriate speech. Then, when the matter is decided, if they had been true to God, it would have been better for them. (21)

Would you then, if you were given authority, cause corruption in the land and sever your ties of kinship? (22)

Those are the ones whom God has cursed, so He has made them deaf and blinded their sight (23)

Do they not then consider the Qur'an, or are there locks upon their hearts? (24)

Indeed, those who turned back after guidance had become clear to them - Satan enticed them and prolonged their hope for them. (25)

That is because they said to those who hated what God revealed, "We will obey you in some of the matter." And God knows their secrets. (26)

So how will it be when the angels take their souls, striking their faces and their backs? (27)

That is because they followed that which angered God and hated His pleasure, so He rendered worthless their deeds. (28)

Or do those in whose hearts is disease think that Allah will not bring to light their hatred? (29)

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And if We willed, We could have shown them to you, and you would have known them by their mark, and you would have known them by the tone of their speech. And God knows your deeds. (30)

And We will surely test you until We make evident those who strive among you [for the cause of God] and the patient, and We will make evident [what is] about you. (31)

Indeed, those who disbelieve and avert [people] from the way of Allah and oppose the Messenger after guidance has become clear to them - never will they harm Allah at all, and He will render worthless their deeds. (32)

O you who have believed, obey Allah and obey the Messenger and do not invalidate your deeds. (33)

Indeed, those who disbelieved and averted [people] from the way of Allah and then died

while they were disbelievers - never will Allah forgive them. (34)

So do not weaken and call for peace while you are the superior. And God is with you, and He will never deprive you of your deeds. (35)

The life of this world is only play and amusement. But if you believe and fear Allah, He will give you your rewards and will not ask you for your wealth. (36)

If they ask you for it, you will be stingy, and He will bring forth your grudges. (37)

Here you are, you are called to spend in the cause of Allah. But among you is he who is stingy, and he who is stingy is only stingy to himself. And Allah is the Rich, while you are the poor. And if you turn away, He will replace you with another people; then they will not be the likes of you. (38)

48 - Surah Al-Fath

In the name of God, the Most Gracious, the Most Merciful. Indeed, We have granted you a clear conquest. (1)

So that Allah may forgive you your sins, past and future, and complete His favor upon you and guide you to a straight path. (2)

And God will grant you a mighty victory (3)

It is He who has sent down tranquility into the hearts of the believers that they would increase in faith along with their [present] faith. And to God belong the soldiers of the heavens and the earth, and ever is God Knowing and Wise. (4)

That He may admit the believing men and believing women into gardens beneath which rivers flow, to abide therein eternally, and remove from them their misdeeds. And that is, in the sight of God, a great attainment. (5)

And He punishes the hypocritical men and hypocritical women, and the polytheistic men and polytheistic women who think evil of God. Upon them is a reversal of evil, and God has become angry with them and has cursed them and has prepared Hell for them, and evil it is as a destination. (6)

To God belong the soldiers of the heavens and the earth. And God is Exalted in Might and Wise. (7)

Indeed, We have sent you as a witness and a bringer of good tidings and a warner (8)

That you may believe in God and His Messenger, and support him, and honor him, and glorify Him morning and evening. (9)

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Indeed, those who pledge allegiance to you are only pledging allegiance to Allah. The hand of

Allah is above their hands. So whoever breaks his pledge only breaks it to the detriment of his own soul. And whoever fulfills what he has pledged to Allah - He will give him a great reward. (10)

Those of the bedouins who stayed behind will say to you, "Our wealth and our families have occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say, "Then who can protect you from Allah at all if He intended to harm you or intended to benefit you? Rather, Allah is ever, with what you do, Acquainted." (11)

But you thought that the Messenger and the believers would never return to their families, and that was made pleasing in your hearts, and you assumed an evil assumption, and you were a people who were corrupt. (12)

And whoever does not believe in God and His Messenger - then indeed, We have prepared for the disbelievers a Blaze. (13)

To God belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is God Forgiving and Merciful. (14)

Those who stayed behind will say, when you set out to take spoils, "Leave us, we will follow you." They want to change the word of God. Say, "You will never follow us." God said thus before. So

they will say, "Rather, you envy us." Rather, they did not understand except a little. (15)

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Say to the desert Arabs who remained behind: You will be called to fight against a people of great strength. You will fight them or they will submit. If you obey, Allah will give you a good reward. But if you turn away as you turned away before, He will punish you with a painful punishment. (16)

There is no blame upon the blind or upon the lame or upon the ill. And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow. But whoever turns away - He will punish him with a painful punishment. (17)

□ Indeed, Allah was pleased with the believers when they pledged allegiance to you under the tree. He knew what was in their hearts, so He sent down tranquility upon them and rewarded them with an imminent conquest. (18)

And they will take many spoils. And God is Exalted in Might and Wise. (19)

God has promised you many spoils which you will take, so He has hastened this for you and has restrained the hands of people from you so that it may be a sign for the believers and guide you to a straight path. (20)

And another which you have not been able to control, God has encompassed it. And God is over all things competent. (21)

And if those who disbelieve had fought you, they would have turned their backs, then they would have found neither protector nor helper. (22)

The way of Allah which has already been in effect before. And you will not find in the way of Allah any change. (23)

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And it is He who restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them. And ever is God, of what you do, Seeing. (24)

They are the ones who disbelieved and prevented you from al-Masjid al-Haram and the sacrificial animals from reaching their destination. And were it not for believing men and believing women whom you did not know, that you might trample them and there would befall you on their part some disgrace without knowledge, that Allah might admit into His mercy whom He wills. Had they withdrawn, We would have punished those who disbelieved among them. A painful torment (25)

When those who disbelieved put into their hearts the fanaticism of the time of ignorance, then Allah sent down His tranquility upon His Messenger and upon the believers and imposed

upon them the word of piety, and they were more worthy of it and more deserving of it. And Allah is Knowing of all things. (26)

God has certainly fulfilled the vision of His Messenger in truth. You will surely enter the Sacred Mosque, if God wills, in security, with your heads shaved or your hair cut short, not fearing. But He knows what you do not know, so He has decreed, besides that, an imminent conquest. (27)

It is He who has sent His Messenger with guidance and the religion of truth to make it prevail over all religions. And Allah is sufficient as a witness (28)

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Muhammad is the Messenger of Allah. And those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating, seeking bounty from Allah and approval. Their mark is on their faces from the trace of prostration. That is their example in the Torah, and their example in the Gospel is like a seed which sends forth its stalk, then makes it strong, then it becomes thick and stands firmly on its stem. He pleases the farmers so that He may enrage the disbelievers through them. God has promised those among them who believe and do righteous deeds forgiveness and a great reward. (29)

49 - Surat Al-Hujurat

In the Name of God, the Most Gracious, the Most Merciful. O you who have believed, do not put yourselves forward before God and His Messenger, and fear God. Indeed, God is Hearing and Knowing. (1)

O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech as you raise some of you to others, lest your deeds become worthless while you perceive not. (2)

Indeed, those who lower their voices in the presence of the Messenger of Allah - those are the ones whose hearts Allah has tested for piety. For them is forgiveness and a great reward. (3)

Indeed, those who call to you from behind the chambers, most of them do not reason. (4)

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And if only they had been patient until you came out to them, it would have been better for them. And God is Forgiving and Merciful. (5)

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful. (6)

And know that among you is the Messenger of God. If he had obeyed you in much of the matter, you would have been cursed, but God has endeared faith to you and made it pleasing in

your hearts and has made hateful to you disbelief, wickedness, and disobedience. Those are the [rightly] guided. (7)

A favor and a blessing from God. And God is Knowing and Wise. (8)

And if two parties among the believers should fight, then make peace between them. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the command of Allah. But if it returns, then make peace between them with justice and act equitably. Indeed, Allah loves those who act equitably. (9)

The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy. (10)

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after faith. And whoever does not repent - then it is those who are the wrongdoers. (11)

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O you who have believed, avoid much [negative] assumption, for some assumption is sin. And do not spy, and do not backbite one another. Would

one of you like to eat the flesh of his dead brother? You would hate it. And fear Allah; indeed, Allah is Forgiving and Merciful. (12)

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. (13)

□ The Bedouins say, "We have believed." Say, "You have not believed; but say, 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you of anything of your deeds. Indeed, Allah is Forgiving and Merciful." (14)

The believers are only those who have believed in Allah and His Messenger and then doubted not and striven with their wealth and their lives in the cause of Allah. Those are the truthful. (15)

Say, "Do you teach God your religion, while God knows what is in the heavens and what is on the earth? And God is Knowing of all things." (16)

They do you a favor by becoming Muslims. Say, "Do not do me a favor by becoming Muslims. Rather, Allah is doing you a favor by guiding you to the faith, if you should be truthful." (17)

Indeed, Allah knows the unseen [aspects] of the heavens and the earth. And Allah is Seeing of what you do. (18)

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50 - Surah Qaf

In the Name of God, the Most Gracious, the Most Merciful. Qaf. By the Glorious Qur'an (1)

Rather, they were amazed that a warner had come to them from among themselves. So the disbelievers said, "This is an amazing thing." (2)

Is it when we die and become dust that is a distant return? (3)

We know what the earth takes away from them, and with Us is a record that preserves. (4)

Rather, they denied the truth when it came to them, so they are in a confused state. (5)

Have they not looked at the sky above them, how We constructed it and adorned it and it has no rifts? (6)

And the earth We have spread out, and placed therein firm mountains, and caused to grow therein of every beautiful kind. (7)

An insight and a reminder for every servant who repents (8)

And We sent down from the sky blessed water, and We caused to grow thereby gardens and grain for harvest. (9)

And the tall palm trees with clusters of clusters of dates (10)

Provision for the servants, and We revived thereby a dead land. Thus is the emergence (11)

The people of Noah, the companions of Ar-Rass, and Thamud denied before them. (12)

And Aad, Pharaoh, and the brothers of Lot (13)

And the companions of the thicket and the people of Tubba' - all of them denied the messengers, so My threat came true. (14)

Have We tired them with the first creation? Rather, they are in doubt about a new creation. (15)

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And We have certainly created man and We know what his soul whispers to him, and We are closer to him than his jugular vein. (16)

When the two receivers receive, sitting on the right and on the left (17)

He does not utter a word but that there is an observer by him, ever present. (18)

And the stupor of death will come in truth. That is what you were trying to avoid. (19)

And the Trumpet will be blown. That is the Day of Threat. (20)

And every soul will come with a driver and a witness (21)

You were certainly in heedlessness of this, so We have removed your cover from you, and your sight today is sharp. (22)

And his companion said, "This is what I have prepared." (23)

Throw into Hell every stubborn disbeliever (24)

Preventer of good, transgressor, doubter (25)

He who has set up another god with God, so We will cast him into the severe punishment. (26)

His companion said, "Our Lord, I did not make him transgress, but he was in error far astray." (27)

He said, "Do not dispute before me, for I have already given you the threat." (28)

The word with Me cannot be changed, and I am not unjust to the servants. (29)

The Day We will say to Hell, "Are you filled?" and it will say, "Are there any more?" (30)

And Paradise will be brought near to the righteous, not far away. (31)

This is what you are promised for every penitent and mindful person. (32)

Whoever fears the Most Merciful unseen and comes with a heart turning in repentance (33)

Enter it in peace. That is the Day of Eternity. (34)

They have therein whatever they wish, and We have more (35)

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And how many generations before them have We destroyed who were mightier than them in power? So they searched throughout the lands. Is there any escape? (36)

Indeed in that is a reminder for whoever has a heart or listens while he is present. (37)

And We certainly created the heavens and the earth and what is between them in six days, and no fatigue touched Us. (38)

So be patient over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting. (39)

And during a part of the night glorify Him, and at the ends of prostration. (40)

And listen on the Day when the crier will call from a place nearby (41)

The Day they hear the Shout in truth - that is the Day of Resurrection. (42)

Indeed, it is We who bring to life and cause to die, and to Us is the final destination. (43)

The Day the earth will split open from them quickly. That will be an easy gathering for Us. (44)

We know best what they say, and you are not a tyrant over them. So remind, by the Qur'an, whoever fears My threat. (45)

51 - Surat Al-Dhariyat

In the name of God, the Most Gracious, the Most Merciful. And the winds that scatter (1)

And the laden ones (2)

And the flowing ones with ease (3)

The divisions are a matter (4)

What you are promised is true (5)

And indeed, the religion is bound to come to pass (6)

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And the woven sky (7)

Indeed, you are of differing speech (8)

He who is lied to will be turned away from it (9)

The liars were killed (10)

Those who are in a state of heedlessness (11)

They ask when the Day of Judgment will come (12)

The Day they will be tested over the Fire (13)

Taste your trial, this is what you were impatient for. (14)

Indeed, the righteous will be among gardens and springs. (15)

Taking what their Lord has given them. Indeed, they were before that doers of good. (16)

They used to sleep but little of the night (17)

And in the hours of the pre-dawn hours they seek forgiveness. (18)

And in their wealth is a right for the beggar and the deprived (19)

And on the earth are signs for the certain (20)

And in yourselves. Then will you not see? (21)

And in the heaven is your provision and that which you are promised. (22)

By the Lord of the heavens and the earth, it is the truth, just as you speak. (23)

Has the story of the honored guests of Abraham reached you? (24)

When they entered upon him and said, "Peace." He said, "Peace, you are an unknown people." (25)

Then he returned to his family and brought a fat calf (26)

So he brought it near to them and said, "Will you not eat?" (27)

So he felt fear of them. They said, "Do not fear," and they gave him good tidings of a learned boy. (28)

Then his wife came in a fit of rage, slapped her face, and said, "I am an old, barren woman." (29)

They said, "Thus says your Lord. Indeed, it is He who is the Wise, the Knowing." (30)

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He said, "What is your matter, O messengers?" (31)

They said, "Indeed, we have been sent to a people of criminals." (32)

We will certainly send upon them stones of clay (33)

Marked by your Lord for the transgressors (34)

So We brought out whoever was in it of the believers (35)

We did not find therein other than one house of Muslims (36)

And We left therein a sign for those who fear the painful punishment. (37)

And in Moses, when We sent him to Pharaoh with clear authority (38)

Then he turned away and said, "A magician or a madman." (39)

So We seized him and his soldiers and threw them into the sea, and he was blameworthy. (40)

And in Aad, when We sent upon them the barren wind (41)

It leaves nothing that it comes upon but that it reduces it to dust (42)

And in Thamud, when it was said to them, "Enjoy yourselves for a time." (43)

But they rebelled against the command of their Lord, so the thunderbolt seized them while they were looking on. (44)

But they were not able to stand, nor were they able to prevail. (45)

And the people of Noah before them. Indeed, they were a people of wickedness. (46)

And the heaven We constructed with power, and indeed, We are its expander. (47)

And the earth We have spread out, and excellent are the spreaders. (48)

And of everything We created pairs that you may remember. (49)

So flee to Allah. Indeed, I am to you from Him a clear warner (50)

And do not make with God another god. Indeed, I am to you from Him a clear warner. (51)

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Likewise, no messenger came to those before them except that they said, "A magician or a madman." (52)

They enjoin it upon one another. Rather, they are a transgressing people. (53)

So turn away from them, for you are not to be blamed. (54)

And remember, for indeed remembrance benefits the believers (55)

And I did not create the jinn and mankind except to worship Me. (56)

I do not want any provision from them, nor do I want them to feed Me. (57)

Indeed, it is God who is the Provider, the Possessor of strength, the Sturdy (58)

Indeed, those who have wronged will have sins like the sins of their companions, so let them not hasten Me. (59)

So woe to those who disbelieve from that day they were promised. (60)

52 - Surah At-Tur

In the name of God, the Most Gracious, the Most Merciful. By the Mount (1)

And an inscribed book (2)

On a published parchment (3)

And the Ma'mur House (4)

And the raised ceiling (5)

And the sea that is held back (6)

Indeed, the punishment of your Lord is bound to come to pass (7)

He has no motive (8)

The Day the sky will swell with a violent upheaval (9)

And the mountains move (10)

So woe, that Day, to the deniers! (11)

Those who are in idle talk, playing (12)

The Day they are summoned to the Fire of Hell, summoned (13)

This is the Fire which you used to deny (14)

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Is this magic, or do you not see? (15)

Whether you endure it patiently or not, it is all the same for you. You will only be recompensed for what you used to do. (16)

Indeed, the righteous will be in gardens and pleasure. (17)

Enjoying what their Lord has given them, and their Lord has protected them from the punishment of Hellfire. (18)

Eat and drink in happiness for what you used to do (19)

Reclining on lined couches, and We will marry them to fair women with large, beautiful eyes. (20)

And those who believed and whose offspring followed them in faith - We will join with them their offspring, and We will not deprive them of anything of their deeds. Every person will be held in pledge for what he has earned. (21)

And We provided them with fruits and meat of whatever they desired. (22)

They dispute over it as a cup in which there is neither idle talk nor sin. (23)

□ And young men of theirs will go around them as if they were hidden pearls (24)

And some of them turned to others, asking questions (25)

They said, "Indeed, we were before, among our people, fearful." (26)

So God bestowed His favor upon us and protected us from the torment of the scorching wind (27)

Indeed, we used to call upon Him before. Indeed, it is He who is the Kind, the Merciful. (28)

So remind, for you are not, by the grace of your Lord, a soothsayer or a madman. (29)

Or do they say, "He is a poet for whom we are waiting for a misfortune of time"? (30)

Say, "Wait, for indeed, I am with you among those who wait." (31)

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Or do their dreams command them to do this? Or are they a transgressing people? (32)

Or do they say, "He fabricated it"? Rather, they do not believe. (33)

So let them produce a statement like it, if they should be truthful. (34)

Or were they created by nothing, or are they the creators? (35)

Or did they create the heavens and the earth? Rather, they are not certain. (36)

Or do they have the treasures of your Lord, or are they the controllers? (37)

Or do they have a ladder by which they listen? Then let their listener produce clear authority. (38)

Or does He have daughters and you have sons? (39)

Or do you ask them for a reward? They are burdened with debt. (40)

Or do they have knowledge of the unseen, so they write it down? (41)

Or do they intend a plot? But those who disbelieve - it is they who are the plotters. (42)

Or do they have a god other than God? Glory be to God above what they associate with Him. (43)

And if they see a fragment of the sky falling, they say, "It is only clouds piled up." (44)

So leave them until they meet their day in which they will be struck (45)

The Day their plot will not avail them at all, nor will they be aided. (46)

And indeed, for those who have wronged is a punishment less than that, but most of them do not know. (47)

And be patient over the decision of your Lord, for indeed, you are in Our eyes. And exalt [Allah] with praise of your Lord when you rise. (48)

And during a part of the night glorify Him and at the setting of the stars. (49)

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53 - Surah An-Najm

In the name of God, the Most Gracious, the Most Merciful. And by the star when it sets. (1)

Your companion has neither strayed nor gone astray (2)

He does not speak from [his own] inclination (3)

It is only a revelation revealed (4)

He was taught by the Mighty One (5)

Once upon a time, he became righteous (6)

And it is on the highest horizon (7)

Then he approached and descended (8)

So he was two bow lengths away or even nearer (9)

Then He revealed to His servant what He revealed (10)

The heart did not lie about what it saw (11)

Do you then dispute with him about what he sees? (12)

And he had already seen him in another descent (13)

At the Lote Tree of the Limit (14)

There is the Garden of Refuge (15)

When that which covers the lote tree covers it (16)

His sight did not swerve, nor did it go astray (17)

He has certainly seen some of the greatest signs of his Lord. (18)

Have you considered Al-Lat and Al-Uzza? (19)

And Manat, the third, the other (20)

Is it for you the males and for Him the females? (21)

That is an unfair division (22)

They are only names which you have named, you and your fathers, for which Allah has sent down no authority. They follow not except assumption and what their souls desire, and there has already come to them from their Lord guidance. (23)

Or will man have whatever he desires? (24)

To God belongs the last and the first (25)

□ And how many an angel is there in the heavens whose intercession will not avail at all except after God has given permission to whom He wills and is pleased with. (26)

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Indeed, those who do not believe in the Hereafter name the angels with female names. (27)

And they have no knowledge of it. They follow nothing but conjecture, and conjecture avails nothing against the truth. (28)

So turn away from whoever turns away from Our remembrance and desires only the life of this world. (29)

That is the extent of their knowledge. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is guided. (30)

To God belongs whatever is in the heavens and whatever is on the earth, that He may reward those who do evil for what they have done and reward those who do good with goodness. (31)

Those who avoid major sins and immoralities, only minor ones. Indeed, your Lord is Vast in forgiveness. He is most knowing of you when He created you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure. He is most knowing of who fears God. (32)

Have you seen him who turned away? (33)

And he gave little and was ungrateful (34)

Does he have knowledge of the unseen, so he sees? (35)

Or has he not been informed of what is in the scriptures of Moses? (36)

And Abraham is the one who fulfilled (37)

That no soul shall bear the burden of another (38)

And that man shall have nothing but what he strives for (39)

And that his effort will soon be seen (40)

Then He will reward him with the fullest reward (41)

And that to your Lord is the final destination (42)

And that it is He who makes laugh and weep (43)

And that it is He who causes death and gives life (44)

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And that He created the two mates, the male and the female (45)

From a sperm-drop when it is ejaculated (46)

And that upon Him is the other creation (47)

And that He is the Richest and the Most Compassionate (48)

And that He is the Lord of Sirius (49)

And that He destroyed the first 'Ad (50)

And Thamud, and he left nothing behind (51)

And the people of Noah before them. Indeed, they were more unjust and more rebellious. (52)

And the one who has been destroyed, I am inclined (53)

Then that which covered her covered her (54)

So which of the favors of your Lord do you dispute? (55)

This is one of the first warnings (56)

The inevitable end has come (57)

There is no one to remove it except God (58)

Do you then wonder at this statement? (59)

And you laugh and do not cry (60)

And you are steadfast (61)

So prostrate to God and worship Him. (62)

54 - Surah Al-Qamar

In the name of God, the Most Gracious, the Most Merciful. The Hour has drawn near, and the moon has split (1)

And if they see a sign, they turn away and say, "Persistent magic." (2)

And they denied and followed their desires, and every matter is settled (3)

And there has already come to them of the news that which is a deterrent (4)

A profound wisdom. But what good are warnings? (5)

Then turn away from them the Day the caller will call to a terrible thing. (6)

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Their eyes downcast, they emerge from the graves as if they were locusts spread out. (7)

Rushing to the caller. The disbelievers say, "This is a difficult day." (8)

□ The people of Noah denied before them, so they denied Our servant and said, "He is mad," and he was deterred. (9)

Then he called upon his Lord, "Indeed, I am overcome, so help." (10)

So We opened the gates of heaven with pouring water (11)

And We caused springs to gush forth from the earth, and the waters met by a decree already decreed. (12)

And We carried him on planks and nails (13)

It is happening before Our eyes as a recompense for whoever disbelieved (14)

And We have certainly left it as a sign, so is there any who will remember? (15)

How was My punishment and warnings? (16)

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember? (17)

The tribe of Aad denied, so how was My punishment and My warnings? (18)

Indeed, We sent upon them a furious wind on a day of continuous misfortune. (19)

You will pull people out as if they were trunks of uprooted palm trees (20)

How was My punishment and warnings? (21)

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember? (22)

Thamud denied the warnings (23)

They said, "Should we follow a human being from among us? Then we would be in error and madness." (24)

Has the message been cast upon him from among us? Rather, he is a blatant liar. (25)

They will know tomorrow who is the most wicked liar (26)

Indeed, We will send the she-camel as a trial for them, so watch them and be patient. (27)

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And inform them that water is to be divided among them; every drink is to be taken in moderation. (28)

Then they called their companion, and he attacked them and hamstrung them (29)

How was My punishment and warnings? (30)

Indeed, We sent upon them a single blast, and at once they were like dry stubble. (31)

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember? (32)

The people of Lot denied the warnings (33)

Indeed, We sent upon them a storm of stones, except for the family of Lot. We saved them at dawn. (34)

A blessing from Us. Thus do We reward those who are grateful. (35)

And We had warned them of Our punishment, but they disputed about the warning. (36)

And they had already tried to seduce him from his guest, but We blinded their eyes. So taste My punishment and My warning. (37)

And indeed, a lasting torment overtook them early in the morning. (38)

So taste My punishment and warning (39)

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember? (40)

And indeed, the warnings came to the people of Pharaoh (41)

They denied all Our signs, so We seized them with the grip of the Almighty, the Powerful. (42)

Are your disbelievers better than those, or do you have immunity in the scriptures? (43)

Or do they say, "We are all victorious"? (44)

The multitude will be defeated and they will turn their backs (45)

Rather, the Hour is their appointed time, and the Hour is more grievous and more bitter (46)

Indeed, the criminals are in error and madness
(47)

The Day they will be dragged into the Fire on
their faces, [it will be said], "Taste the touch of
Hellfire." (48)

Indeed, all things We created with predestination.
(49)

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Our command is but one, like the blink of an eye.
(50)

And We have certainly destroyed your followers,
so is there any who will remember? (51)

And everything they did is in the scriptures (52)

And every small and great thing is recorded (53)

Indeed, the righteous will be among gardens and
rivers. (54)

In a seat of truth near a Sovereign, All-Powerful.
(55)

55 - Surah Ar-Rahman

In the name of God, the Most Gracious, the Most
Merciful, the Most Compassionate (1)

He taught the Qur'an (2)

He created man (3)

He taught him eloquence (4)

The sun and the moon move by precise calculation (5)

And the star and the tree prostrate (6)

And the heaven He raised and set up the balance (7)

That you do not transgress within the balance (8)

And establish weight in justice and do not make deficient the balance. (9)

And the earth He has spread out for all creatures. (10)

Therein is fruit and palm trees with palms (11)

And the grain with husks and the basil (12)

So which of the favors of your Lord will you deny? (13)

He created man from clay like pottery (14)

And He created the jinn from a smokeless flame of fire (15)

So which of the favors of your Lord will you deny? (16)

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Lord of the two Easts and Lord of the two Wests (17)

So which of the favors of your Lord will you deny?
(18)

He has let the two seas meet together (19)

There is a barrier between them so that they do not transgress (20)

So which of the favors of your Lord will you deny?
(21)

From them come forth pearls and coral (22)

So which of the favors of your Lord will you deny?
(23)

To Him belong the ships with high positions in the sea like mountains (24)

So which of the favors of your Lord will you deny?
(25)

Everything on it will perish (26)

And the Face of your Lord, Owner of Majesty and Honor, will remain. (27)

So which of the favors of your Lord will you deny?
(28)

He is asked by whoever is in the heavens and the earth. Every day He is concerned with something.
(29)

So which of the favors of your Lord will you deny?
(30)

We will empty it for you, O heavy ones (31)

So which of the favors of your Lord will you deny?
(32)

O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority. (33)

So which of the favors of your Lord will you deny?
(34)

A flame of fire and molten brass will be sent upon you, and you will not be victorious. (35)

So which of the favors of your Lord will you deny?
(36)

Then when the heaven is split open and becomes rose-red like oil (37)

So which of the favors of your Lord will you deny?
(38)

On that Day, no human being or jinn will be asked about his sin (39)

So which of the favors of your Lord will you deny?
(40)

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The criminals will be known by their marks, and they will be seized by the forelocks and the feet
(41)

So which of the favors of your Lord will you deny?
(42)

This is Hell which the criminals deny. (43)

They will go around it and scalding water for a while (44)

So which of the favors of your Lord will you deny?
(45)

And for him who fears the position of his Lord are two gardens (46)

So which of the favors of your Lord will you deny?
(47)

Two with branches (48)

So which of the favors of your Lord will you deny?
(49)

Therein are two flowing springs (50)

So which of the favors of your Lord will you deny?
(51)

In them are pairs of every kind of fruit (52)

So which of the favors of your Lord will you deny?
(53)

Reclining on couches whose linings are of fine brocade, and the fruits of the two gardens will be within easy reach. (54)

So which of the favors of your Lord will you deny?
(55)

Therein are maidens limiting their glances,
untouched before them by man or jinn. (56)

So which of the favors of your Lord will you deny?
(57)

As if they were rubies and coral (58)

So which of the favors of your Lord will you deny?
(59)

Is the reward for good [anything] but good? (60)

So which of the favors of your Lord will you deny?
(61)

And below them are two gardens (62)

So which of the favors of your Lord will you deny?
(63)

Two raids (64)

So which of the favors of your Lord will you deny?
(65)

Therein are two gushing springs (66)

So which of the favors of your Lord will you deny?
(67)

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In them are fruits, palm trees, and pomegranates. (68)

So which of the favors of your Lord will you deny? (69)

In them are good and beautiful things (70)

So which of the favors of your Lord will you deny? (71)

Houris confined to pavilions (72)

So which of the favors of your Lord will you deny? (73)

No human being or jinn had touched them before them (74)

So which of the favors of your Lord will you deny? (75)

Reclining on green cushions and fine carpets (76)

So which of the favors of your Lord will you deny? (77)

Blessed be the name of your Lord, Possessor of Majesty and Honor (78)

56 - Surah Al-Waqi'ah

In the name of God, the Most Gracious, the Most Merciful. When the inevitable occurs (1)

Its occurrence is not false (2)

Lowering and raising (3)

When the earth is shaken with a mighty shaking
(4)

And the mountains will be completely leveled (5)

So it was scattered dust (6)

And you were three groups (7)

So the companions of the right hand - what are
the companions of the right hand? (8)

And the companions of the left - what are the
companions of the left? (9)

And the foremost will be the foremost (10)

Those are the ones brought near (11)

In the gardens of pleasure (12)

A group of the first ones (13)

And a few of the others (14)

On couches arranged in rows (15)

Reclining on it, facing each other (16)

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Immortal children will come to them (17)

With cups and pitchers and a cup of pure wine
(18)

They will not suffer from headaches or
incontinence (19)

And fruits from what they choose (20)

And the flesh of birds of any kind they desire (21)

And fair-eyed maidens (22)

Like hidden pearls (23)

As a reward for what they used to do (24)

They will hear therein no idle talk or sinful speech
(25)

Except for the words, "Peace, peace!" (26)

And the companions of the right hand - what are
the companions of the right hand? (27)

In a ripe sidr tree (28)

And bananas in layers (29)

And an outstretched shadow (30)

And poured water (31)

And abundant fruit (32)

Neither interrupted nor forbidden (33)

And raised couches (34)

Indeed, We created them a special creation (35)

So We made them virgins (36)

Arabs of equal age (37)

For the companions of the right hand (38)

A group of the ancients (39)

And a group of others (40)

And the companions of the left - what are the companions of the left? (41)

In scorching wind and scalding water (42)

And shade of black smoke (43)

Neither cold nor generous (44)

Indeed, they were before that in luxury (45)

And they persisted in committing the grave oath (46)

And they used to say, "When we have died and become dust and bones, will we indeed be resurrected?" (47)

Or our forefathers (48)

Say: The first and the last (49)

They will be gathered together for a known time on a known day (50)

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Then it is you who are misguided and deny (51)

They will eat from the tree of Zaqqum (52)

And they will fill their bellies with it (53)

Then they will drink over him scalding water (54)

And they will drink a drink of thirst (55)

This is their lodging on the Day of Judgment (56)

We created you, so why do you not believe? (57)

Have you seen what you give away? (58)

Is it you who create it, or are We the Creator?
(59)

We have decreed death among you, and We will
not be outdone. (60)

That We may replace your likes and produce you
in that which you do not know. (61)

And you have certainly known the first creation,
so why do you not remember? (62)

Have you seen what you sow? (63)

Is it you who sow it, or are We the sower? (64)

If We willed, We could have made it debris, and
you would have continued to be in amazement.
(65)

Indeed, we are losers (66)

Rather, we are deprived (67)

Have you seen the water that you drink? (68)

Is it you who brought it down from the clouds, or
are We the bringers down? (69)

If We willed, We could make it brackish, so why do you not give thanks? (70)

Have you seen the Fire which you kindle? (71)

Is it you who created its tree, or are We the Creator? (72)

We have made it a reminder and provision for the needy. (73)

So glorify the name of your Lord, the Most Great (74)

□ So I swear by the positions of the stars (75)

And indeed, it is a great oath, if you only knew. (76)

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Indeed, it is a noble Qur'an (77)

In a hidden book (78)

None shall touch it except the purified (79)

A revelation from the Lord of the worlds (80)

Is it with this statement that you are in denial? (81)

And you make your provision that you deny (82)

So why, when it reaches the throat? (83)

And you will then see (84)

And We are nearer to him than you, but you do not see. (85)

So why, if you are not to be condemned? (86)

You will return it, if you are truthful. (87)

But if he is among those brought near (88)

And there will be comfort and basil and gardens of pleasure (89)

But if he is one of the companions of the right hand (90)

So peace be upon you from the companions of the right hand. (91)

But if he is among the deniers and the astray (92)

Then a resting place of scalding water (93)

And the burning of Hellfire (94)

Indeed, this is the certain truth (95)

So glorify the name of your Lord, the Most Great (96)

57 - Surah Al-Hadid

In the name of God, the Most Gracious, the Most Merciful. Whatever is in the heavens and the earth glorifies God, and He is the Exalted in Might, the Wise. (1)

To Him belongs the dominion of the heavens and the earth. He gives life and causes death, and He is over all things competent. (2)

He is the First and the Last, the Evident and the Immanent, and He is Knowing of all things. (3)

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It is He who created the heavens and the earth in six days, then He established Himself on the Throne. He knows what enters into the earth and what emerges from it and what descends from the heaven and what ascends therein. And He is with you wherever you are. And Allah is Seeing of what you do. (4)

To Him belongs the dominion of the heavens and the earth, and to God all matters are returned. (5)

He merges the night into the day and merges the day into the night. And He is Knowing of that within the breasts. (6)

Believe in God and His Messenger and spend from that over which He has made you trustees. And those among you who believe and spend will have a great reward. (7)

And what is the matter with you that you do not believe in God while the Messenger invites you to believe in your Lord and He has already taken your covenant, if you are believers? (8)

It is He who sends down clear signs to His servant, that He may bring you out of darkness into light. Indeed, God is to you, Most Compassionate, Most Merciful (9)

And what is the matter with you that you do not spend in the cause of Allah while to Allah belongs the inheritance of the heavens and the earth? Not equal among you are those who spent before the conquest and fought. Those are greater in degree than those who spent afterwards and fought. And to all Allah has promised the best. And Allah is Acquainted with what you do. (10)

Who is it that would loan Allah a goodly loan so He may multiply it for him and he will have a noble reward? (11)

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The Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be], "Good tidings to you this Day: Gardens beneath which rivers flow, wherein you abide eternally. That is the great attainment." (12)

On the Day the hypocrites, men and women, will say to those who believe, "Wait a moment for us to borrow some of your light." It will be said, "Go back and seek some light." Then a wall will be placed between them, with a door inside of which is mercy, but outside of it is torment. (13)

They call to them, "Were we not with you?" They say, "Yes, but you tempted yourselves and waited and doubted and wishful thinking deluded you until the command of Allah came, and the Deceiver deceived you about Allah." (14)

So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is your protector, and wretched is the destination. (15)

Has not the time come for those who have believed that their hearts should humble themselves at the remembrance of Allah and what has come down of the truth and they not be like those who were given the Scripture before, and a long period passed for them and their hearts hardened, and many of them are wicked. (16)

Know that God gives life to the earth after its death. We have made clear to you the signs that you may understand. (17)

Indeed, the men who believe, men who believe, and loan Allah a goodly loan - it will be multiplied for them, and they will have a noble reward. (18)

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And those who believe in God and His messengers - those are the truthful and the martyrs with their Lord. They will have their reward and their light. But those who disbelieve

and deny Our verses - those are the companions of Hellfire. (19)

Know that the life of this world is only play and amusement and adornment and boasting to one another and competition in increase of wealth and children. It is like the example of a rain whose vegetation pleases the disbelievers; then it dries and you see it turn yellow; then it becomes debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the life of this world except the enjoyment of delusion. (20)

Race one another toward forgiveness from your Lord and a Paradise whose width is like the width of the heavens and earth, prepared for those who believe in God and His messengers. That is the bounty of God which He gives to whom He wills, and God is the possessor of great bounty. (21)

No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy. (22)

So that you may not grieve over what has escaped you nor exult over what He has given you. And God does not like everyone self-deluded and boastful. (23)

Those who are stingy and enjoin stinginess upon people. And whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy. (24)

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Indeed, We sent Our messengers with clear proofs and sent down with them the Scripture and the balance that people may maintain justice. And We sent down iron, in which is great force and benefits for people, so that Allah may make evident who supports Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might. (25)

And We had certainly sent Noah and Abraham and placed among their descendants prophethood and the Scripture. And among them were those who were guided, but many of them were defiantly disobedient. (26)

Then We followed up their footsteps with Our messengers and followed up with Jesus, the son of Mary, and gave him the Gospel and placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated. We did not prescribe it for them except seeking the pleasure of Allah, but they did not observe it with its right observance. So We gave those who believed among them their reward, and many of them [were not] patient. wicked (27)

O you who have believed, fear Allah and believe in His Messenger. He will give you a double portion of His mercy and make for you a light by which you will walk and forgive you. And Allah is Forgiving and Merciful. (28)

So that the People of the Scripture may know that they have no power over anything of the bounty of Allah and that the bounty is in the hand of Allah. He gives it to whom He wills. And Allah is the possessor of great bounty. (29)

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58 - Surah Al-Mujadalah

In the name of God, the Most Gracious, the Most Merciful. God has heard the statement of the woman who argues with you concerning her husband and directs a complaint to God. And God hears your dialogue. Indeed, God is Hearing and Seeing. (1)

Those among you who swear to abstain from their wives that they are not their mothers - their mothers are none but those who gave birth to them. And indeed, they say an abomination of speech and falsehood. And indeed, Allah is Forgiving and Forgiving. (2)

And those who swear off their wives and then go back on what they said - then the freeing of a slave before they touch each other. This you are admonished to do. And God is Acquainted with what you do. (3)

But whoever cannot find [the means], then a fast of two consecutive months before they touch each other. And whoever is not able [to do so], then the feeding of sixty poor people. That is so that you may believe in Allah and His Messenger.

And those are the limits of Allah. And for the disbelievers is a painful punishment. (4)

Indeed, those who oppose Allah and His Messenger will be degraded as were those before them. And We have already sent down clear signs. And for the disbelievers is a humiliating punishment. (5)

The Day God will resurrect them all and inform them of what they did. God has enumerated it, but they forgot it. And God is Witness over all things. (6)

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Have you not seen that God knows whatever is in the heavens and whatever is on the earth? There is not a secret conversation between three but He is their fourth, nor between five but He is their sixth, nor less than that or more but He is with them wherever they are. Then He will inform them of what they did on the Day of Resurrection. Indeed, God is Knowing of all things. (7)

Have you not seen those who were forbidden from secret conversation, then they return to that which they were forbidden and confer with one another about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that with which Allah did not greet you, and they say within themselves, "Why does Allah not punish us for

what we say?" Hell is sufficient for them; they will burn in it, so wretched is the destination. (8)

O you who have believed, when you confer privately, do not confer privately about sin and aggression and disobedience to the Messenger, but confer privately about righteousness and piety. And fear Allah, to whom you will be gathered. (9)

The secret conversation is only from Satan to grieve those who believe, but he will not harm them at all except by permission of Allah. And upon Allah let the believers rely. (10)

O you who have believed, when you are told, "Make room in assemblies," then make room; Allah will make room for you. And when you are told, "Arise," then rise. Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do. (11)

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O you who have believed, when you confer privately with the Messenger, present before your private conversation a charity. That is better for you and purer. But if you do not find [anything], then indeed, Allah is Forgiving and Merciful. (12)

Did you fear to offer charities before your private conversation? But since you do not and Allah has forgiven you, then establish prayer and give

zakah and obey Allah and His Messenger. And Allah is Acquainted with what you do. (13)

□ Have you not seen those who took as allies a people with whom Allah has become angry? They are not of you, nor of them, and they swear to a lie while they know. (14)

God has prepared for them a severe punishment. Evil indeed is that which they have been doing. (15)

They have taken their oaths as a shield and have averted [people] from the way of Allah. So for them is a humiliating punishment. (16)

Their wealth and their children will not avail them at all against Allah. Those are the companions of the Fire; they will abide therein eternally. (17)

The Day God will resurrect them all, and they will swear to Him as they swear to you, and they will think that they are upon something. Unquestionably, it is they who are the liars. (18)

Satan has overcome them and made them forget the remembrance of Allah. Those are the party of Satan. Unquestionably, the party of Satan - they are the losers. (19)

Indeed, those who oppose Allah and His Messenger - those will be among the most humiliated. (20)

God has decreed, "I will surely prevail, I and My messengers." Indeed, God is Powerful and Exalted in Might. (21)

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You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has inscribed in their hearts faith and supported them with a spirit from Him. And He will admit them to gardens beneath which rivers flow, to abide therein eternally. Allah is pleased with them. And they were pleased with him. Those are the party of Allah. Unquestionably, the party of Allah - they are the successful. (22)

59 - Surah Al-Hashr

In the name of God, the Most Gracious, the Most Merciful. Whatever is in the heavens and whatever is on the earth glorifies God. And He is the Exalted in Might, the Wise. (1)

It is He who expelled those who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think that they would leave, and they thought that their fortresses would protect them from Allah. But Allah came upon them from where they had not expected and cast terror into their hearts. They destroyed their houses with their own hands and the hands of the believers. So take

admonition, O you who believe! People of vision
(2)

And had God not decreed exile upon them, He would have punished them in this world, and in the Hereafter they will have the punishment of the Fire. (3)

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That is because they opposed God and His Messenger. And whoever opposes God - then indeed, God is severe in penalty. (4)

Whatever palm trees you cut down or left standing on their roots was by permission of God and to disgrace the wicked. (5)

And what Allah bestowed upon His Messenger from them - you did not urge upon it any horses or camels, but Allah gives His messengers power over whom He wills, and Allah is over all things competent. (6)

Whatever Allah has bestowed upon His Messenger from the people of the towns is for Allah and for the Messenger and for the near relatives and the orphans and the needy and the wayfarer, so that it will not be a perpetual distribution among the rich among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.
(7)

For the poor emigrants who have been expelled from their homes and their properties, seeking bounty from Allah and approval and supporting Allah and His Messenger. Those are the truthful. (8)

And those who were established in the home and in the faith before them love those who emigrated to them and find not in their hearts any need of what was given to them and give them preference over themselves, even though they are in need. And whoever is protected from the stinginess of his soul - it is those who will be the successful. (9)

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And those who came after them say, "Our Lord, forgive us and our brothers who preceded us in faith and do not put in our hearts any rancor toward those who have believed. Our Lord, indeed You are Kind and Merciful." (10)

Have you not seen those who are hypocrites? They say to their brothers who disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will never obey anyone concerning you. And if you are fought, we will surely aid you." And God bears witness that they are liars. (11)

If they are expelled, they will not go out with them, and if they are fought, they will not aid

them, and if they aid them, they will surely turn their backs; then they will not be aided. (12)

Indeed, you are more fearful in their hearts than God. That is because they are a people who do not understand. (13)

They will not fight you all together except in fortified villages or from behind walls. Their violence is severe among themselves. You think they are united, but their hearts are diverse. That is because they are a people who do not reason. (14)

Like those who were before them, they tasted the evil consequences of their deed, and for them is a painful punishment. (15)

Like the example of Satan when he said to man, "Disbelieve." And when he disbelieved, he said, "Indeed, I am disassociated from you. Indeed, I fear God, Lord of the worlds." (16)

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And their end was that they were in the Fire, abiding eternally therein. And that is the recompense of the wrongdoers. (17)

O you who have believed, fear Allah and let every soul look to what it has put forth for tomorrow and fear Allah. Indeed, Allah is Acquainted with what you do. (18)

And do not be like those who forgot God, so He made them forget themselves. Those are the wicked. (19)

The companions of the Fire and the companions of Paradise are not equal. It is the companions of Paradise who are the successful. (20)

If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought. (21)

He is Allah, other than whom there is no deity, the Knower of the unseen and the witnessed. He is the Most Gracious, the Most Merciful. (22)

He is Allah, other than whom there is no deity, the Sovereign, the Holy, the Peace, the Giver of Security, the Guardian, the Exalted in Might, the Compeller, the Majestic. Glory be to Allah, above what they associate with Him. (23)

He is Allah, the Creator, the Maker, the Fashioner. To Him belong the best names. Whatever is in the heavens and earth exalts Him. And He is the Exalted in Might, the Wise. (24)

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60 - Surah Al-Mumtahanah

In the name of Allah, the Most Gracious, the Most Merciful. O you who have believed, do not take My enemies and your enemies as allies,

extending to them affection while they have disbelieved in what came to you of the truth. They expel the Messenger and you [from the religion] because you believe in Allah, your Lord. If you have gone forth [to fight] in My cause and seeking My pleasure, [do] speak to them secretly. With affection, and I know what you conceal and what you declare. And whoever among you does it has certainly strayed from the right path. (1)

If they find you, they will be enemies to you and will extend their hands and tongues against you with evil, and they wish that you would disbelieve. (2)

Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And God is Seeing of what you do. (3)

There has already been for you an excellent example in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship besides God. We have rejected you, and there has appeared between us and you animosity and hatred forever until you believe in God alone," except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I do not possess for you any power over you." Allah is from anything. Our Lord, upon You we have relied, and to You we have turned, and to You is the final destination. (4)

Our Lord, do not make us a trial for those who disbelieve and forgive us, our Lord. Indeed, You are the Exalted in Might, the Wise. (5)

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There has certainly been for you in them an excellent pattern for anyone whose hope is in Allah and the Last Day. But whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy. (6)

□ Perhaps Allah will bring about affection between you and those among them with whom you are at enmity. And Allah is All-Powerful; and Allah is Forgiving and Merciful. (7)

God does not forbid you from being kind to them and being just. To them: Indeed, God loves those who are just (8)

God only forbids you from those who fight you because of religion and expel you from your homes and support in your expulsion - from taking them as allies. And whoever takes them as allies - then it is those who are the wrongdoers. (9)

O you who have believed, when believing women come to you as emigrants, examine them. Allah knows best about their faith. And if you ascertain that they are believers, do not return them to the disbelievers. They are not lawful for them, nor are they lawful for them. But give them what they spend. And there is no blame upon you for

marrying them when you have given them their due compensation. Hold on to the rope of the disbelievers and ask what you have spent, and let them ask what they have spent. That is the judgment of God; He judges between you, and God is Knowing and Wise. (10)

And if any of your wives has passed away to the disbelievers and you have punished them, then give those whose wives have passed away the equivalent of what they spent. And fear God, in whom you are believers. (11)

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O Prophet, when the believing women come to you pledging allegiance to you that they will not associate anything with Allah, nor steal, nor commit adultery, nor kill their children, nor bring forth a slander they have invented between their hands and feet, nor disobey you in what is right, then accept their pledge and ask forgiveness for them from Allah. Indeed, Allah is Forgiving and Merciful. Most Merciful (12)

O you who have believed, do not take as allies a people with whom Allah has become angry. They have despaired of the Hereafter, just as the disbelievers have despaired of the inhabitants of the graves. (13)

61 - Surah As-Saff

In the name of God, the Most Gracious, the Most Merciful. Whatever is in the heavens and

whatever is on the earth glorifies God. And He is the Exalted in Might, the Wise. (1)

O you who have believed, why do you say that which you do not do? (2)

It is most hateful to Allah that you say what you do not do (3)

Indeed, God loves those who fight in His cause in array, as if they were a solid building (4)

And when Moses said to his people, "O my people, why do you harm me while you know that I am the Messenger of God to you?" But when they deviated, God made their hearts deviate. And God does not guide the defiantly disobedient people. (5)

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And when Jesus, the son of Mary, said, "O Children of Israel, indeed I am the Messenger of God to you, confirming what was before me of the Torah and bringing good tidings of a Messenger to come after me, whose name will be Ahmad." But when he came to them with clear proofs, they said, "This is obvious magic." (6)

And who is more unjust than he who invents a lie against Allah while he is being invited to Islam? And Allah does not guide the wrongdoing people. (7)

They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it. (8)

It is He who has sent His Messenger with guidance and the religion of truth to make it prevail over all religions, even though the polytheists hate it (9)

O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? (10)

You believe in God and His Messenger and strive in the cause of God with your wealth and your lives. That is better for you, if you only knew. (11)

He will forgive you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. (12)

And another you love: victory from Allah and a near conquest. And give good tidings to the believers. (13)

O you who have believed, be supporters of Allah, as Jesus, son of Mary, said to the disciples, "Who are my supporters to Allah?" The disciples said, "We are supporters of Allah." So a faction of the Children of Israel believed, and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant. (14)

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62 - Surah Al-Jumu'ah

In the name of God, the Most Gracious, the Most Merciful. Whatever is in the heavens and whatever is on the earth exalts God, the King, the Holy, the Almighty, the Wise. (1)

It is He who has sent among the unlettered a Messenger from among themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in manifest error. (2)

And others among them have not yet joined them. And He is the Exalted in Might, the Wise. (3)

That is the bounty of God. He gives it to whom He wills. And God is the possessor of great bounty. (4)

The example of those who were entrusted with the Torah and then did not uphold it is like that of a donkey carrying volumes. Wretched is the example of the people who deny the verses of Allah. And Allah does not guide the wrongdoing people. (5)

Say, "O you who are Jews, if you claim that you are allies of God to the exclusion of the people, then wish for death, if you should be truthful." (6)

And they will never wish for it, because of what their hands have put forth. And God is Knowing of the wrongdoers. (7)

Say, "Indeed, the death from which you flee will surely meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do." (8)

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O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. (9)

So when the prayer has been concluded, disperse within the land and seek from the bounty of Allah and remember Allah much that you may be successful. (10)

And when they see a transaction or amusement, they disperse to it and leave you standing. Say, "What is with Allah is better than amusement and commerce. And Allah is the Best of providers." (11)

63 - Surah Al-Munafiqun

In the name of God, the Most Gracious, the Most Merciful. When the hypocrites come to you, they say, "We bear witness that you are the Messenger of God." And God knows that you are

His Messenger, and God bears witness that the hypocrites are liars. (1)

They have taken their oaths as a shield and have averted [people] from the way of Allah. Indeed, evil is that which they have been doing. (2)

That is because they believed and then disbelieved, so their hearts were sealed, so they do not understand. (3)

And when you see them, their bodies impress you, and if they speak, you listen to their speech. They are as if they were propped up wood. They think that every shout is against them. They are the enemy, so beware of them. May God destroy them! How are they deluded? (4)

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And when it is said to them, "Come, that the Messenger of Allah may ask forgiveness for you," they turn their heads away, and you see them turning away while they are arrogant. (5)

It is the same for them whether you ask forgiveness for them or do not ask forgiveness for them - Allah will not forgive them. Indeed, Allah does not guide the defiantly disobedient people. (6)

They are the ones who say, "Do not spend on those who are with the Messenger of God until they disperse." And to God belong the treasures

of the heavens and the earth, but the hypocrites do not understand. (7)

They say, "If we return to Medina, the more honorable will surely expel therefrom the more humble." But to God belongs honor and to His Messenger and to the believers, but the hypocrites do not know. (8)

O you who have believed, let not your wealth nor your children divert you from the remembrance of Allah. And whoever does that - then it is those who are the losers. (9)

And spend from what We have provided for you before death comes to one of you and he says, "My Lord, if only You would delay me for a short term so I could give charity and be among the righteous." (10)

And God will not delay a soul when its term has come. And God is Acquainted with what you do. (11)

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64 - Surah At-Taghabun

In the name of God, the Most Gracious, the Most Merciful. Whatever is in the heavens and whatever is on the earth exalts God. His is the dominion, and His is the praise. And He is over all things competent. (1)

It is He who created you, and among you are disbelievers and among you are believers. And God is Seeing of what you do. (2)

He created the heavens and the earth in truth, and He formed you and perfected your forms, and to Him is the final destination. (3)

He knows what is in the heavens and the earth, and He knows what you conceal and what you declare. And God is Knowing of that within the breasts. (4)

Has there not come to you the news of those who disbelieved before? So they tasted the evil consequences of their deed, and for them is a painful punishment. (5)

That is because their messengers used to come to them with clear proofs, but they said, "Is it human beings who guide us?" So they disbelieved and turned away. And Allah is free of need, and Allah is Free of need and Praiseworthy. (6)

Those who disbelieve claim that they will not be resurrected. Say, "Yes, by my Lord, you will surely be resurrected, then you will surely be informed of what you did. And that, for Allah, is easy." (7)

So believe in God and His Messenger and the light which We have sent down. And God is Acquainted with what you do. (8)

The Day He will gather you for the Day of Assembly. That is the Day of Mutual Loss. And whoever believes in Allah and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they abide forever. That is the great attainment. (9)

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And those who disbelieved and denied Our verses - those are the companions of the Fire, abiding eternally therein, and wretched is the destination. (10)

No disaster strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart. And Allah is Knowing of all things. (11)

And obey God and obey the Messenger. But if you turn away, then upon Our Messenger is only the clear notification. (12)

Allah - there is no god but He. And upon Allah let the believers put their trust. (13)

O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful. (14)

Your wealth and your children are but a trial, and Allah has with Him a great reward. (15)

So fear God as much as you are able, and listen and obey, and spend [in the way of God]; it is better for yourselves. And whoever is protected from the stinginess of his soul - it is those who will be the successful. (16)

If you lend Allah a good loan, He will multiply it for you and forgive you. And Allah is Most Appreciative and Forbearing. (17)

The Knower of the unseen and the witnessed, the Exalted in Might, the Wise (18)

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65 - Surat At-Talaq

In the name of Allah, the Most Gracious, the Most Merciful. O Prophet, when you divorce women, divorce them for their prescribed waiting period and count the waiting period and fear Allah, your Lord. Do not turn them out of their houses, nor should they leave [the house] unless they commit a clear immorality. These are the limits set by Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You do not know; perhaps [someone] will be able to do so. God will bring about something new after that (1)

So when they have reached their term, either keep them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men among you and establish the testimony for God. This is an

admonition to whoever believes in God and the Last Day. And whoever fears God - He will make for him a way out. (2)

And He provides for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent. (3)

And those of your women who have despaired of menstruation, if you doubt, their period is three months, and those who have not menstruated. And those who are pregnant, their term is until they give birth. And whoever fears Allah - He will make for him of his matter ease. (4)

That is the command of God which He has sent down to you. And whoever fears God - He will remove from him his misdeeds and make great for him a reward. (5)

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And let them dwell where you dwell, according to your means, and do not harm them in order to impose hardship upon them. And if they are pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their compensation and consult among yourselves on what is acceptable. And if you disagree, then another woman shall breastfeed for him. (6)

Let the one with an abundance spend from his abundance, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [with that within] its capacity. Allah will bring about, after hardship, ease. (7)

And how many a city has rebelled against the command of its Lord and His messengers, so We brought it to a severe account and punished it with a terrible punishment. (8)

So she tasted the consequences of her deed, and the outcome of her deed was loss. (9)

God has prepared for them a severe punishment. So fear God, O you of understanding who have believed. God has sent down to you a message. (10)

A Messenger who recites to you the clear verses of Allah, that He may bring out those who believe and do righteous deeds from darkness into the light. And whoever believes in Allah and does righteousness - He will admit him to gardens beneath which rivers flow, to abide therein forever. Allah has certainly been good to him in provision. (11)

It is God who created seven heavens and of the earth the like thereof. The command descends between them so that you may know that God has power over all things and that God has encompassed all things in knowledge. (12)

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66 - Surah At-Tahrim

In the name of God, the Most Gracious, the Most Merciful. O Prophet, why do you prohibit what God has made lawful to you, seeking to please your wives? And God is Forgiving and Merciful. (1)

God has prescribed for you the expiation of your oaths. And God is your Protector, and He is the Knowing, the Wise. (2)

And when the Prophet confided a statement to one of his wives, and when she informed him of it and God made it known to him, he made known part of it and ignored part of it. So when he informed her of it, she said, "Who informed you of this?" He said, "The Knowing, the Acquainted informed me." (3)

If you both repent to Allah, then your hearts have indeed inclined. But if you both conspire against him, then indeed Allah is his Protector, and Gabriel and the righteous among the believers, and the angels after that are his support. (4)

Perhaps his Lord, if he divorces you, will substitute for him wives better than you - submissive, believing, obedient, repentant, worshipping God, fasting, previously married and virgins. (5)

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, stern and severe. They do not disobey Allah in what He commands them but do what they are commanded. (6)

O you who disbelieve, make no excuses this Day. You will only be recompensed for what you used to do. (7)

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O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you to gardens beneath which rivers flow. The Day Allah will not disgrace the Prophet and those who believe with him. Their light proceeds before them and on their right. They say, "Our Lord, perfect for us our light and forgive us. Indeed, You are the Forgiving, the Merciful." He is capable of all things (8)

O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination. (9)

God presents an example for those who disbelieve: the wife of Noah and the wife of Lot. They were under two of Our righteous servants, but they betrayed them, so they did not avail

them at all against God, and it was said, "Enter the Fire with those who enter." (10)

And God presents an example for those who believe: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people." (11)

And Mary, the daughter of Imran, who guarded her chastity, so We breathed into her of Our spirit, and she believed in the words of her Lord and His scriptures, and she was of the devout. (12)

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67 - Surah Al-Mulk

In the name of God, the Most Gracious, the Most Merciful. Blessed is He in whose hand is dominion, and He is over all things competent. (1)

He who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving. (2)

He who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return your sight; do you see any flaw? (3)

Then return your sight twice; your sight will return to you humbled and weary. (4)

And We have certainly adorned the nearest heaven with lamps and made them missiles to drive away the devils and prepared for them the punishment of the Blaze. (5)

And for those who disbelieve in their Lord is the punishment of Hell, and wretched is the destination. (6)

When they are thrown into it, they will hear its roaring while it boils. (7)

It almost bursts with rage. Every time a company is thrown into it, its keepers will ask them, "Did there not come to you a warner?" (8)

They said, "Yes, a warner did come to us, but we denied him and said, 'God has not sent down anything. You are not but in great error.'" (9)

And they said, "If only we had been listening or reasoning, we would not be among the companions of the Blaze." (10)

So they confessed their sin. So away with the companions of the Blaze! (11)

Indeed, those who fear their Lord unseen will have forgiveness and a great reward. (12)

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And whether you conceal your speech or declare it publicly, He is Knowing of that within the breasts. (13)

Does He not know who created, while He is the Subtle, the Acquainted? (14)

It is He who made the earth subservient to you, so walk among its slopes and eat of His provision. And to Him is the resurrection. (15)

Do you feel secure that He who is in heaven will not cause the earth to swallow you up and then it will sway? (16)

Or do you feel secure that He who is in heaven will not send upon you a storm of stones? Then you will know how [a warner] is. (17)

And those before them denied, so how was My reproach? (18)

Have they not seen the birds above them, spreading out their wings and folding them in? None holds them up except the Most Merciful. Indeed, He is, of all things, Seeing. (19)

Or who is it that is an army for you to aid you other than the Most Merciful? The disbelievers are not except in delusion. (20)

Or who is it that provides for you if He should withhold His provision? Rather, they persist in insolence and aversion. (21)

Is one who walks prone on his face better guided than one who walks erect on a straight path? (22)

Say, "It is He who created you and made for you hearing, sight, and hearts. Little do you give thanks." (23)

Say, "It is He who created you on the earth, and to Him you will be gathered." (24)

And they say, "When will this promise come to pass, if you should be truthful?" (25)

Say, "Knowledge is only with God, and I am only a clear warner." (26)

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So when they saw him approaching, the faces of those who disbelieved became dark, and it was said, "This is what you used to call for." (27)

Say, "Have you considered: if God should destroy me and those with me or have mercy upon us, then who can protect the disbelievers from a painful punishment?" (28)

Say, "He is the Most Merciful. We have believed in Him, and upon Him we have relied. And you will soon know who is in manifest error." (29)

Say, "Have you considered: if your water were to become sunken in, then who could bring you flowing water?" (30)

68 - Surah Al-Qalam

In the name of God, the Most Gracious, the Most Merciful. By the pen and what they inscribe (1)

You are not, by the grace of your Lord, a madman (2)

And indeed, for you is a reward uninterrupted (3)

And indeed, you are of a great moral character (4)

Then you will see, and they will see (5)

Which of you is bewitched? (6)

Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of the [rightly] guided. (7)

So do not obey the deniers (8)

They wish you would compromise, so they would compromise. (9)

And do not obey every worthless swearer (10)

A slanderer who walks with gossip (11)

Preventer of good, transgressor, sinner (12)

A violent, wicked man after that (13)

If he has wealth and children (14)

When Our verses are recited to him, he says, "Legends of the ancients." (15)

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We will brand him on the nose (16)

Indeed, We tested them as We tested the companions of the garden when they swore that they would harvest it in the morning. (17)

And they do not make an exception (18)

Then a company from your Lord circulated around it while they were asleep. (19)

Then it became like a barren land (20)

So they called out to each other in the morning (21)

Go forth to your tillage, if you are to be plowmen. (22)

So they set out, whispering (23)

That no poor person shall enter it today upon you (24)

And they set out in the morning, determined and able (25)

And when they saw it, they said, "Indeed, we are astray." (26)

Rather, we are deprived (27)

The middle one of them said, "Did I not tell you, 'Why do you not glorify God?'" (28)

They said, "Glory be to our Lord! Indeed, we were wrongdoers." (29)

Then some of them turned to others, blaming each other (30)

They said, "Woe to us! Indeed, we were transgressors." (31)

Perhaps our Lord will substitute for us one better than her. Indeed, we are desirous of our Lord. (32)

Such is the punishment, and the punishment of the Hereafter is greater, if they only knew. (33)

Indeed, for the righteous are with their Lord gardens of pleasure. (34)

Shall We treat the Muslims like the criminals? (35)

What is the matter with you? How do you judge? (36)

Or do you have a book in which you study? (37)

Indeed, you have therein as long as you choose (38)

Or do you have oaths upon Us that will last until the Day of Resurrection? Indeed, you will have what you judge. (39)

Ask them, which of them is a leader? (40)

Or do they have partners? Then let them produce their partners, if they should be truthful. (41)

The Day the shin will be uncovered and they will be called to prostrate, but they will not be able to. (42)

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Their eyes will be humbled, and humiliation will cover them, and they used to be called to prostrate while they were sound. (43)

So leave me and whoever denies this statement. We will gradually lead them on from where they do not know. (44)

And I will grant them respite. Indeed, My plan is firm. (45)

Or do you ask them for a reward? They are burdened with debt. (46)

Or do they have knowledge of the unseen, so they write it down? (47)

So be patient over the decision of your Lord, and do not be like the companion of the fish when he cried out in anguish. (48)

Had it not been for the grace of his Lord, he would have been cast out into the open, while he was blameworthy. (49)

So his Lord chose him and made him among the righteous. (50)

And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, "Indeed, he is mad." (51)

And it is only a reminder to the worlds (52)

69 - Surah Al-Haqqah

In the Name of God, the Most Gracious, the Most Merciful. The Inevitable (1)

What is the Inevitable (2)

And what can make you know what the Inevitable is? (3)

Thamud and Aad denied the terrible calamity (4)

As for Thamud, they were destroyed by the tyrant (5)

As for the Aad, they were destroyed by a furious, violent wind (6)

He subjected it to them for seven nights and eight days in succession, so that you would see the people therein fallen down as if they were hollow trunks of palm trees. (7)

Do you see any remnant of them? (8)

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And Pharaoh and those before him and the overturned cities came with sin (9)

But they disobeyed the Messenger of their Lord,
so He seized them with a terrible seizure. (10)

Indeed, when the water rose, We carried you in
the sailing ship. (11)

That We may make it a reminder for you, and
that a hearing ear may retain it. (12)

Then when the trumpet is blown with a single
blast (13)

And the earth and the mountains were lifted up
and crushed with a single crushing (14)

Then on that Day the Event will occur (15)

And the heaven will be split, and on that Day it
will be frail. (16)

And the angels will be on its sides, and eight will
bear the Throne of your Lord above them that
Day. (17)

On that Day you will be exposed; nothing about
you will be hidden. (18)

But as for him who is given his record in his right
hand, he will say, "Here, read my record." (19)

Indeed, I thought that I would meet my account
(20)

So he is in a life of contentment (21)

In a lofty Paradise (22)

Its fruits are within easy reach (23)

Eat and drink at ease for what you put forth in the days past. (24)

But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record!" (25)

I did not know what my account was (26)

Oh, if only she had been the judge (27)

My wealth does not avail me well (28)

He lost his authority over me (29)

Take him and chain him (30)

Then they will burn him in Hell (31)

Then, in a chain, the length of which is seventy cubits, fasten him (32)

Indeed, he did not believe in God, the Almighty. (33)

And he does not encourage the feeding of the poor (34)

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So he has no friend here today (35)

And no food except from the washing of the two (36)

None eats it except the sinners (37)

I swear by what you see (38)

And what you do not see (39)

It is the word of a noble Messenger (40)

It is not the word of a poet. Little do you believe.
(41)

Nor by the word of a soothsayer. Little do you
remember. (42)

A revelation from the Lord of the worlds (43)

And if he had fabricated against Us some sayings
(44)

We would have seized him by the right hand (45)

Then We would have cut off his aorta (46)

None of you can prevent Him from it (47)

And indeed, it is a reminder for the righteous (48)

And indeed, We know that among you are
deniers (49)

And indeed, it is a regret for the disbelievers (50)

And indeed, it is the certain truth (51)

So glorify the name of your Lord, the Most Great
(52)

70 - Surah Al-Ma'arij

In the name of God, the Most Gracious, the Most Merciful. A questioner asked about an imminent punishment (1)

For the disbelievers there is no repeller (2)

From God, the Lord of the Ascending Stairways (3)

The angels and the spirit ascend to Him on a day whose length is fifty thousand years (4)

So be patient with beautiful patience (5)

They see it far away (6)

And we see it soon (7)

The Day the sky will be like molten metal (8)

And the mountains will be like wool (9)

And a friend does not ask a friend (10)

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They will see them. The criminal would wish that he could ransom himself from the punishment of that Day with his children. (11)

And his companion and his brother (12)

And his family that shelters him (13)

And whoever is on the earth, all together. Then He will save him (14)

No! It is indeed a blazing Fire. (15)

A stripper of the hair (16)

You call whoever turned away and turned back
(17)

And he gathered and stored (18)

Indeed, mankind was created impatient (19)

When evil touches him, he becomes impatient
(20)

And when good touches him, he withholds it (21)

Except for those who pray (22)

Those who are constant in their prayers (23)

And those in whose wealth there is a known right
(24)

For the beggar and the deprived (25)

And those who believe in the Day of Judgment
(26)

And those who are fearful of the punishment of
their Lord (27)

Indeed, the punishment of their Lord is not safe
(28)

And those who guard their private parts (29)

Except from their wives or those their right hands
possess, for indeed, they will not be blamed. (30)

But whoever seeks beyond that, then it is those who are the transgressors. (31)

And those who are attentive to their trusts and their covenants (32)

And those who uphold their testimonies (33)

And those who guard their prayers (34)

Those will be in gardens, honoured. (35)

So why did those who disbelieved accept before you? (36)

On the right and on the left, they are strong (37)

Does every man among them aspire to enter a garden of pleasure? (38)

No indeed! We created them from what they know. (39)

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So I swear by the Lord of the Easts and the Wests that We are indeed Able (40)

That We may replace them with better ones, and We will not be outdone. (41)

So leave them to indulge in idle talk and play until they meet the Day they are promised. (42)

The Day they will emerge from the graves quickly, as if they were hastening toward an idol (43)

Their eyes will be humbled, and humiliation will overwhelm them. That is the Day which they were promised. (44)

71 - Surah Nuh

In the name of God, the Most Gracious, the Most Merciful. Indeed, We sent Noah to his people, [saying], "Warn your people before there comes to them a painful punishment." (1)

He said, "O my people, indeed I am to you a clear warner." (2)

To worship God and fear Him and obey me (3)

He will forgive you some of your sins and delay you for a specified term. Indeed, when the term of God comes, it cannot be delayed, if you only knew. (4)

He said, "My Lord, indeed I have called upon my people night and day." (5)

My call only increased their flight (6)

And whenever I called them to forgive them, they put their fingers in their ears and covered themselves with their garments and persisted and were arrogant with great arrogance. (7)

Then I called them openly (8)

Then I declared to them and I confided in them a secret (9)

So I said, "Ask forgiveness of your Lord. Indeed, He is ever Forgiving." (10)

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He sends down upon you abundant rain (11)

And He will provide you with wealth and children and provide for you gardens and provide for you rivers (12)

Why do you not have reverence for God? (13)

And He has created you in stages (14)

Have you not seen how God created seven heavens in layers? (15)

And He made the moon a light therein and made the sun a lamp. (16)

And God caused you to grow from the earth as a plant (17)

Then He will return you therein and bring you out (18)

And God has made the earth a carpet for you (19)

So that you may take from it paths that are easy (20)

Noah said, "My Lord, indeed they have disobeyed me and followed one whose wealth and children only increase him in loss." (21)

And they plotted a great plot (22)

And they said, "Do not abandon your gods, and do not abandon Wadd, Suwa', Yaghuth, Ya'uq, and Nasr." (23)

And they have led many astray. And do not increase the wrongdoers except in error. (24)

Because of their sins they were drowned and put into the Fire, and they found no helpers for themselves besides God. (25)

And Noah said, "My Lord, do not leave upon the earth from among the disbelievers a single inhabitant." (26)

If you leave them, they will mislead Your servants and will not give birth to anyone except wicked disbelievers. (27)

My Lord, forgive me and my parents and whoever enters my house as a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction. (28)

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72 - Surah Al-Jinn

In the name of God, the Most Gracious, the Most Merciful. Say, "It has been revealed to me that a group of jinn listened and said, 'Indeed, we have heard an amazing Qur'an.'" (1)

It guides to the right path, so we have believed in it, and we will never associate anyone with our Lord. (2)

And that He, the Most High, is the Lord of our Lord. He has not taken a wife or a son (3)

And he used to say, "Our fool is wrong about God." (4)

And we thought that mankind and jinn would never tell a lie about God (5)

And that there were men among mankind who sought refuge with men among the jinn, but they increased them in burden (6)

And that they thought, as you thought, that God would not resurrect anyone (7)

And indeed, we have touched the heaven but found it filled with stern guards and meteors. (8)

And we used to sit there in stations to listen, but whoever listens now will find a burning flame lying in wait for him. (9)

And we do not know whether evil is intended for those on earth or whether their Lord intends for them right guidance. (10)

And among us are the righteous, and among us are less than that. We were divided in different ways. (11)

And we thought that we would never cause failure to Allah on earth, nor would we cause failure to Him by flight. (12)

And when we heard the guidance, we believed in it. So whoever believes in his Lord will not fear loss or burden. (13)

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And among us are Muslims, and among us are the unjust. So whoever submits - it is those who have sought out the right course. (14)

And as for the unjust, they will be fuel for Hell. (15)

And if they had remained on the right way, We would have given them abundant water. (16)

That We may test them therein. And whoever turns away from the remembrance of his Lord - He will drive him into a steadily ascending punishment. (17)

And that the mosques are for God, so do not invoke anyone with God. (18)

And when the servant of God stood up to call upon Him, they almost fell upon him in a crowd (19)

Say, "I only call upon my Lord, and I do not associate anyone with Him." (20)

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Say, "Indeed, I do not possess for you any harm or benefit." (21)

Say, "No one can protect me from God, and I will find no refuge except in Him." (22)

Except as a message from God and His messages. And whoever disobeys God and His Messenger - indeed, for him is the fire of Hell, wherein he will abide forever. (23)

Until, when they see what they are promised, they will know who is weaker in helpers and fewer in number. (24)

Say, "I do not know whether what you are promised is near or whether my Lord will set a term for it." (25)

Knower of the unseen, and He does not disclose His secrets to anyone (26)

Except for whom He approves of a messenger, for indeed, He sends before him and behind him guards. (27)

So that he may know that they have conveyed the messages of their Lord, and that He has encompassed what is with them and has enumerated all things in number. (28)

73 - Surah Al-Muzzammil

In the name of God, the Most Gracious, the Most Merciful. O you wrapped in garments (1)

Arise at night, except for a little (2)

Half of it or reduce it a little (3)

Or add to it and recite the Qur'an with measured recitation (4)

Indeed, We will cast upon you a weighty word (5)

Indeed, the hours of the night are more effective for concurrence and more suitable for words. (6)

Indeed, you have during the day a prolonged period of swimming (7)

And mention the name of your Lord and seek Him with complete devotion (8)

Lord of the East and the West. There is no god but Him, so take Him as Disposer of affairs. (9)

And be patient over what they say and leave them with gracious leave. (10)

And leave me and the deniers of wealth, and give them a little respite. (11)

Indeed, with Us are shackles and a Hellfire (12)

And food that chokes and a painful torment (13)

The Day the earth and the mountains will shake, and the mountains will become heaps of sand. (14)

Indeed, We have sent to you a Messenger as a witness over you, just as We sent to Pharaoh a Messenger (15)

But Pharaoh disobeyed the Messenger, so We seized him with a terrible seizure. (16)

How then will you be protected, if you disbelieve, from a Day that will turn children gray-haired? (17)

The sky will be split by it. His promise will be fulfilled. (18)

Indeed, this is a reminder, so whoever wills may take to his Lord a way. (19)

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Indeed, your Lord knows that you stand [in prayer] nearly two-thirds of the night or half of it or a third of it [as well], and [so do] a party of those with you. And Allah measures the night and the day. He knows that you cannot enumerate it, so He has turned to you in forgiveness, so recite what is easy of the Qur'an. He knows that there will be among you ill [people] and others traveling throughout the land seeking from the bounty of Allah. Allah, and others fight in the cause of Allah. So recite what is easy of it, and establish prayer and give zakah and loan Allah a good loan. And whatever good you send forward for yourselves - you will find it with Allah. It is better and greater in reward. And ask forgiveness

of Allah. Indeed, Allah is Forgiving and Merciful.
(20)

74 - Surah Al-Muddaththir

In the name of God, the Most Gracious, the Most Merciful. O you wrapped in your cloak (1)

Arise and warn (2)

And glorify your Lord (3)

And purify your clothing (4)

And avoid all abomination (5)

And do not bestow a favor, expecting more in return (6)

And for the sake of your Lord, be patient (7)

Then when the trumpet is blown (8)

That will be a difficult day. (9)

It is not easy for the disbelievers (10)

Leave me and he whom I created alone (11)

And I gave him abundant wealth (12)

And sons as witnesses (13)

And I paved the way for him (14)

Then he hopes that I will increase (15)

No! He was indeed obstinate toward Our signs.
(16)

I will tire him out with the ascent (17)

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He thought and determined (18)

So he was killed as He had decreed (19)

Then he was killed as He had decreed (20)

Then he looked (21)

Then he frowned and became sad (22)

Then he turned away and was arrogant (23)

He said, "This is nothing but magic that has been passed on." (24)

This is nothing but the word of a human being (25)

I will burn him in Hellfire (26)

And what can make you know what Hellfire is? (27)

It leaves nothing and does not spare anything (28)

A scourge for mankind (29)

On it are nineteen (30)

And We have not made the companions of the Fire except angels. And We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture will be

certain and those who believe will increase in faith and those who were given the Scripture and the believers will not doubt and that those in whose hearts is disease and the disbelievers will say, "What does Allah intend by this as an example?" Thus is it with those who are disbelievers. God misleads whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him. And it is not but a reminder to mankind. (31)

No, by the moon (32)

And the night when it departs (33)

And the morning when it dawns (34)

Indeed, it is one of the greatest (35)

A warner to mankind (36)

For whoever among you wishes to advance or delay (37)

Every soul is a pledge for what it has earned. (38)

Except the companions of the right hand (39)

In gardens they will question one another (40)

About the criminals (41)

What has brought you into Hellfire? (42)

They said, "We were not among those who prayed." (43)

And we did not feed the poor (44)

And we used to engage in vain talk with those who engaged in vain talk. (45)

And we used to deny the Day of Judgment (46)

Until the certainty came to us (47)

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So what benefit will the intercession of the intercessors avail them? (48)

So why do they turn away from the reminder? (49)

As if they were wild donkeys (50)

She fled from a cruelty (51)

But every man among them wants to be given spread-out pages. (52)

No! Rather, they do not fear the Hereafter. (53)

No! It is a reminder. (54)

So whoever wishes may mention it (55)

And they do not remember except that God wills. He is the One worthy of piety and the One worthy of forgiveness. (56)

75 - Surah Al-Qiyamah

In the name of God, the Most Gracious, the Most Merciful. I swear by the Day of Resurrection (1)

And I swear by the self-reproaching soul (2)

Does man think that We will not assemble his bones? (3)

Yes, We are able to restore his fingertips (4)

But man wants to commit sin before Him (5)

He asks, "When is the Day of Resurrection?" (6)

Then when the sight is dazzled (7)

And the moon was eclipsed (8)

And the sun and the moon were brought together (9)

Man will say on that day: "Where is the escape?" (10)

No, no burden (11)

To your Lord, that Day, is the final destination. (12)

On that Day man will be informed of what he sent forth and what he left behind. (13)

Rather, man is a witness against himself. (14)

Even if he presented his excuses (15)

Do not move your tongue with it to hasten it (16)

Indeed, it is upon Us to collect it and to recite it (17)

So when We have recited it, follow its recitation.
(18)

Then it is upon Us to explain it (19)

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No! Rather, you love the immediate (20)

And you abandon the Hereafter (21)

Faces that Day will be radiant (22)

Looking to her Lord (23)

And faces that Day will be gloomy (24)

You think that a poor woman will be treated
badly (25)

No! When it reaches the collarbones (26)

And it was said: Who is a healer? (27)

And he thought that it was the separation (28)

And the leg shall be entwined with the leg (29)

To your Lord, that Day, is the return. (30)

He neither believed nor prayed (31)

But he denied and turned away (32)

Then he went to his family, stretching himself
(33)

It is more appropriate for you, so it is more appropriate (34)

Then it is more appropriate for you, so it is more appropriate (35)

Does man think that he will be left neglected? (36)

Was he not a drop of ejaculated semen? (37)

Then He was a clinging clot, then He created and proportioned (38)

And He made from it the two mates, the male and the female (39)

Is He not able to bring the dead to life? (40)

76 - Surah Al-Insan

In the name of God, the Most Gracious, the Most Merciful. Has there not been over man a period of time when he was not a thing worth mentioning? (1)

Indeed, We created man from a sperm-drop mixture that We may test him; and We made him hearing and seeing. (2)

Indeed, We guided him to the way, be he grateful or ungrateful (3)

Indeed, We have prepared for the disbelievers chains and shackles and a Blaze. (4)

Indeed, the righteous will drink from a cup whose mixture is of Kafur (5)

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A spring from which the servants of God will drink, making it gush forth abundantly. (6)

They fulfill their vows and fear a Day whose evil will be widespread. (7)

And they give food, in spite of their love for it, to the poor, the orphan, and the captive. (8)

We feed you only for the sake of God. We do not want from you any reward or thanks. (9)

Indeed, we fear from our Lord a Day of distress and distress. (10)

So God saved them from the evil of that Day and granted them radiance and joy (11)

And He rewarded them for their patience with a garden and silk garments (12)

Reclining therein on couches, they will see therein neither sun nor intense cold. (13)

And its shadows are drawn near to them, and its blossoms are subserviently subservient (14)

And there will be passed around them vessels of silver and cups of crystal. (15)

Silver vessels, they estimated them by exact value (16)

And they will be given to drink therein a cup mixed with ginger (17)

A spring therein is called Salsabil (18)

And there will circulate among them immortal youths. When you see them, you will think them to be scattered pearls. (19)

And when you look there, you will see pleasure and great dominion. (20)

They will be dressed in green garments of fine silk and heavy brocade, and will be adorned with bracelets of silver, and their Lord will give them a pure drink. (21)

Indeed, this was a reward for you, and your effort was appreciated. (22)

Indeed, it is We who have sent down the Qur'an to you gradually (23)

So be patient over the decision of your Lord and do not obey any sinner or disbeliever among them. (24)

And remember the name of your Lord morning and evening. (25)

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And during a part of the night prostrate to Him and exalt Him a long night. (26)

Indeed, these love the immediate and leave behind them a heavy Day. (27)

We created them and strengthened their joints. And when We will, We can replace them with others like them. (28)

Indeed, this is a reminder, so whoever wills may take to his Lord a way. (29)

And you do not will except that God wills. Indeed, God is ever Knowing and Wise. (30)

He admits whom He wills into His mercy, but for the wrongdoers He has prepared a painful punishment. (31)

77 - Surat Al-Mursalat

In the name of God, the Most Gracious, the Most Merciful. And by the messengers sent forth in abundance (1)

And the violent storms (2)

And the spreaders spreading (3)

And the ones who separate completely (4)

And those who cast down the Reminder (5)

Excuse or vow (6)

What you are promised will surely come to pass (7)

Then the stars will be extinguished (8)

And when the sky is split open (9)

And when the mountains are blown away (10)

And when the messengers are summoned (11)

For what day is it postponed? (12)

For the Day of Judgment (13)

And what will make you know what the Day of Judgment is? (14)

Woe, that Day, to the deniers! (15)

Did We not destroy the former peoples? (16)

Then We will make them follow the others (17)

Thus do We deal with the criminals (18)

Woe, that Day, to the deniers! (19)

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Did We not create you from a despised water?
(20)

So We placed him in a secure place (21)

To a known extent (22)

So We have determined, and excellent are the determiners. (23)

Woe, that Day, to the deniers! (24)

Have We not made the earth a receptacle? (25)

Alive and dead (26)

And We placed therein lofty mountains and provided you with sweet water to drink. (27)

Woe, that Day, to the deniers! (28)

Go to what you used to deny (29)

Go to a three-pronged shade (30)

No shade, nor does it protect against the flame (31)

It throws up sparks like castles (32)

As if they were yellow camels (33)

Woe, that Day, to the deniers! (34)

This is a Day when they will not speak (35)

And they will not be given permission to make excuses (36)

Woe, that Day, to the deniers! (37)

This is the Day of Judgment. We have gathered you and the former peoples. (38)

So if you have a plan, then plan it. (39)

Woe, that Day, to the deniers! (40)

Indeed, the righteous are in shadows and springs (41)

And fruits of whatever they desire (42)

Eat and drink in happiness for what you used to do (43)

Indeed, thus do We reward the doers of good. (44)

Woe, that Day, to the deniers! (45)

Eat and enjoy a little. Indeed, you are criminals (46)

Woe, that Day, to the deniers! (47)

And when it is said to them, "Bow down," they do not bow down. (48)

Woe, that Day, to the deniers! (49)

So in what statement after this will they believe? (50)

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78 - Surah An-Naba

In the name of God, the Most Gracious, the Most Merciful. About what are they asking one another? (1)

About the great news (2)

In which they differ (3)

No! They will know (4)

Then, no! They will know. (5)

Have We not made the earth a resting place? (6)

And the mountains as pegs (7)

And We created you in pairs (8)

And We have made your sleep a rest (9)

And We made the night as a covering (10)

And We made the day for livelihood (11)

And We built above you seven strong ones (12)

And We made a blazing lamp (13)

And We sent down from the pressed clouds
abundant water (14)

That We may bring forth thereby grain and
vegetation (15)

And gardens of endless gardens (16)

Indeed, the Day of Judgment is a fixed time. (17)

The Day the Trumpet will be blown, and you will
come in multitudes. (18)

And the heaven was opened and became gates
(19)

And the mountains will be set in motion and will
become a mirage (20)

Indeed, Hell has been lying in wait (21)

For the tyrants there is a place of return (22)

We will remain therein for several generations
(23)

They will not taste therein any coolness or drink
(24)

Except scalding water and pus (25)

A fitting reward (26)

Indeed, they did not expect an account (27)

And they denied Our signs with utter denial (28)

And everything We have recorded in a book (29)

So taste [the punishment], and We will not
increase you except in punishment. (30)

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Indeed, for the righteous is attainment (31)

Gardens and grapes (32)

And maidens of equal age (33)

And a full cup (34)

They will not hear therein any idle talk or a liar
(35)

A reward from your Lord, a gift that must be
reckoned with. (36)

Lord of the heavens and the earth and whatever
is between them, the Most Merciful. They do not
possess from Him a speech. (37)

On the Day the Spirit and the angels will stand in rows, they will not speak except for he whom the Most Merciful permits, and he will say what is right. (38)

That is the true Day. So whoever wills may take to his Lord a way of return. (39)

Indeed, We have warned you of an imminent punishment - the Day when a man will see what his hands have put forth and the disbeliever will say, "Oh, I wish I were dust!" (40)

79 - Surah An-Nazi'at

In the name of God, the Most Gracious, the Most Merciful. And by those who pull out the winds violently (1)

And the active ones (2)

And the swimmers glorify (3)

The first ones will be the first (4)

And the ones who manage affairs (5)

The Day the Earth Shakes (6)

Followed by the second (7)

Hearts that Day will be trembling (8)

Their eyes will be humbled (9)

They say, "Indeed, we will be returned to the pit." (10)

When we are decayed bones? (11)

They said, "That would be a losing attempt." (12)

It is only one shout (13)

Then they are in the dark (14)

Has the story of Moses reached you? (15)

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When his Lord called him in the sacred valley of
Tuwa (16)

Go to Pharaoh, for he has transgressed. (17)

Then say: Would you like to be purified? (18)

And I guide you to your Lord, so you may fear
Him (19)

Then he showed him the greatest sign (20)

But he denied and disobeyed (21)

Then he turned away, running (22)

So he gathered and called out (23)

He said, "I am your Lord, the Most High." (24)

So God seized him as a punishment for the
Hereafter and the present life (25)

Indeed in that is a lesson for whoever fears (26)

Are you more difficult to create, or is the heaven which He constructed? (27)

He raised its thickness and proportioned it (28)

And He covered its night and brought forth its morning (29)

And the earth, after that, He spread it out (30)

He brought forth from it its water and its pasture (31)

And the mountains He has fixed firmly (32)

For your enjoyment and for your livestock (33)

Then when the Greatest Calamity comes (34)

The Day when man will remember what he strove for (35)

And Hell will be made manifest to whoever sees (36)

But as for he who transgressed (37)

And he preferred the life of this world (38)

For Hell is the abode (39)

But as for he who feared the position of his Lord and prevented the soul from desire (40)

For Paradise is the abode (41)

They ask you about the Hour: when will it come? (42)

What do you think of her remembrance? (43)

To your Lord is its destination (44)

You are only a warner to those who fear it (45)

It will be as if, on the Day they see it, they had not remained [in the world] except for an afternoon or a morning thereof. (46)

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80 - Surah Abasa

In the name of God, the Most Gracious, the Most Merciful. He frowned and turned away (1)

When the blind man came to him (2)

And how do you know? Perhaps he will be purified. (3)

Or he is reminded and the reminder benefits him (4)

As for he who is self-sufficient (5)

So you are ready to do it (6)

And there is no blame on you if he does not purify himself (7)

And as for he who comes to you striving (8)

And he fears (9)

So you are distracted from it (10)

No! It is a reminder (11)

So whoever wishes may mention it (12)

In honored pages (13)

Exalted and purified (14)

By the hands of scribes (15)

Noble and pious (16)

Man is killed! How ungrateful he is! (17)

From what thing did He create him? (18)

From a sperm-drop He created him and proportioned him (19)

Then He made the way easy for him (20)

Then He caused him to die and buried him (21)

Then, if He wills, He will spread it out (22)

No! He has not yet accomplished what he was commanded. (23)

So let man look at his food (24)

Indeed, We poured down water in abundance (25)

Then We split the earth with a split (26)

Then We caused love to grow therein (27)

And grapes and stalks (28)

And olives and palm trees (29)
And gardens of abundance (30)
And fruits and herbage (31)
For your enjoyment and for your livestock (32)
Then when the Deafening Blast comes (33)
The Day when a man will flee from his brother
(34)
And his mother and his father (35)
And his wife and his children (36)
On that Day every one of them will have a matter
that will enrich him (37)
Some faces, that Day, will be radiant (38)
Laughing and cheerful (39)
And faces that Day will be covered with dust (40)
A heavy load is on her (41)
Those are the disbelieving, wicked ones (42)

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81 - Surah At-Takwir

In the name of God, the Most Gracious, the Most
Merciful. When the sun is wrapped up (1)
And when the stars are extinguished (2)

And when the mountains are set in motion (3)

And when the tithes are neglected (4)

And when the wild beasts are gathered together
(5)

And when the seas are set ablaze (6)

And when the souls are paired (7)

And when the girl buried alive is asked (8)

For what sin was she killed? (9)

And when the scrolls are spread out (10)

And when the sky is stripped away (11)

And when Hell is set ablaze (12)

And when Paradise is brought near (13)

Every soul will know what it has brought (14)

So I swear by the stars that recede (15)

The neighborhood is the church (16)

And the night when it covers with darkness (17)

And the morning when it breathes (18)

It is the word of a noble Messenger (19)

Possessor of strength, firmly established with the
Lord of the Throne (20)

Obedient and trustworthy (21)

And your companion is not mad (22)

And he certainly saw him on the clear horizon
(23)

And He is not stingy with the unseen (24)

And it is not the word of an accursed devil (25)

So where are you going? (26)

It is only a reminder to the worlds (27)

For whoever among you wills to go straight (28)

And you do not will except that God wills - Lord of
the worlds. (29)

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82 - Surah Al-Infitar

In the name of God, the Most Gracious, the Most
Merciful. When the heaven is split open (1)

And when the stars are scattered (2)

And when the seas are burst forth (3)

And when the graves are scattered (4)

Every soul will know what it has put forward and
what it has left behind (5)

O mankind, what has deceived you concerning
your Lord, the Generous? (6)

He who created you, proportioned you, and balanced you (7)

In whatever form He willed, He assembled you (8)

No! Rather, you deny the Judgment. (9)

And indeed, over you are guardians (10)

Noble scribes (11)

They know what you do (12)

Indeed, the righteous will be in bliss (13)

And indeed, the wicked will be in Hellfire (14)

They will pray it on the Day of Judgment (15)

And they will not be absent from it (16)

And what will make you know what the Day of Judgment is? (17)

Then what will make you know what the Day of Judgment is? (18)

The Day when no soul will possess anything for another soul, and the command that Day will be with God. (19)

83 - Surah Al-Mutaffifin

In the name of God, the Most Gracious, the Most Merciful. Woe to those who give less (than the due). (1)

Those who, when they take by measure from people, take in full (2)

And when they measure or weigh for them, they give less (3)

Do they not think that they will be resurrected? (4)

For a great day (5)

The Day when mankind will stand before the Lord of the Worlds (6)

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No indeed! The record of the wicked is in Sijjin (7)

And what will make you know what Sijjin is? (8)

A numbered book (9)

Woe, that Day, to the deniers! (10)

Those who deny the Day of Judgment (11)

And none denies it except every transgressor and sinner (12)

When Our verses are recited to him, he says, "Legends of the ancients." (13)

No! Rather, what they were earning has rusted over their hearts. (14)

No indeed! They will be veiled from their Lord that Day. (15)

Then they will surely be tormented in Hellfire (16)

Then it will be said, "This is what you used to deny." (17)

No indeed! The record of the righteous is in 'Illiyyin (18)

And what will make you know what is the Most High? (19)

A numbered book (20)

Those nearest to God will witness it (21)

Indeed, the righteous will be in bliss (22)

On couches, they will observe (23)

You will recognize in their faces the radiance of pleasure (24)

They will be given to drink from a sealed nectar (25)

Its conclusion is musk, and for this let the competitors compete. (26)

And its mixture is of Tasnim (27)

A spring from which the nearest of kin will drink (28)

Indeed, those who committed crimes used to laugh at those who believed. (29)

And when they pass by them, they exchange glances (30)

And when they return to their families, they return in a state of amusement. (31)

And when they see them, they say, "Indeed, these are the ones who have gone astray." (32)

And they were not sent over them as guardians (33)

So today those who believe will laugh at the disbelievers. (34)

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On couches, they will observe (35)

Will the disbelievers be rewarded for what they used to do? (36)

84 - Surah Al-Inshiqaq

In the name of God, the Most Gracious, the Most Merciful. When the heaven is split (1)

And she gave permission to her Lord and was justified (2)

And when the earth is extended (3)

And she threw out what was in it and became empty (4)

And she gave permission to her Lord and was justified (5)

O mankind, you are striving to your Lord, striving
and you will meet Him (6)

As for he who is given his record in his right hand
(7)

Then he will be brought to an easy account (8)

And he returns to his family, happy (9)

And as for he who is given his record behind his
back (10)

Then he will call for destruction (11)

And he will burn in a Blaze (12)

He was happy among his family (13)

He thought that he would never return (14)

Yes, indeed his Lord is ever Seeing of him. (15)

So I swear by the twilight (16)

And the night and what it covers (17)

And the moon when it is full (18)

You will surely ascend from one level to another
(19)

So why do they not believe? (20)

And when the Qur'an is recited to them, they do
not prostrate. (21)

But those who disbelieve deny (22)

And God knows best what they conceal (23)

So give them tidings of a painful punishment (24)

Except for those who believe and do righteous deeds - for them is a reward uninterrupted. (25)

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85 - Surah Al-Buruj

In the name of God, the Most Gracious, the Most Merciful. And by the sky with its mansions (1)

And the promised day (2)

And a witness and a witnessed (3)

The companions of the trench were killed (4)

The fire with fuel (5)

When they were sitting on it (6)

And they are witnesses to what they do to the believers (7)

And they did not resent them except because they believed in God, the Exalted in Might, the Praiseworthy (8)

To Him belongs the dominion of the heavens and the earth. And God is Witness over all things. (9)

Indeed, those who have persecuted the believing men and believing women and then have not repented will have the punishment of Hell, and

they will have the punishment of the Burning Fire. (10)

Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment. (11)

Indeed, the punishment of your Lord is severe. (12)

Indeed, it is He who begins and repeats (13)

And He is the Forgiving, the Loving (14)

The Majestic Lord of the Throne (15)

He is effective in what He wants (16)

Has the story of the soldiers reached you? (17)

Pharaoh and Thamud (18)

Rather, those who disbelieve are in denial (19)

And God is encompassing them from behind (20)

Rather, it is a glorious Qur'an (21)

In a preserved tablet (22)

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86 - Surah At-Tariq

In the name of God, the Most Gracious, the Most Merciful, and by the heaven and the Nightcomer (1)

And what will make you know what the Nightcomer is? (2)

The piercing star (3)

Every soul has a guardian over it. (4)

So let man consider from what he was created (5)

He was created from gushing water (6)

It comes out from between the backbone and the ribs (7)

Indeed, He is able to bring him back (8)

The day secrets will be destroyed (9)

He has no power or helper (10)

And the sky with its paths (11)

And the earth with its fissures (12)

Indeed, it is a decisive statement (13)

And it is not a joke (14)

They are plotting a plot (15)

And certainly a plot (16)

So give the disbelievers respite, give them respite for a while. (17)

87 - Surah Al-A'la

In the name of God, the Most Gracious, the Most Merciful. Glorify the name of your Lord, the Most High (1)

He who created and proportioned (2)

And He who has decreed and guided (3)

And He who brought forth the pasture (4)

So He made it dark scum (5)

We will make you recite, and you will not forget (6)

Except what God wills. Indeed, He knows what is declared and what is hidden. (7)

And We will ease you toward ease (8)

So remind, if the reminder should benefit (9)

He who fears will be reminded (10)

And the most wretched avoid it (11)

Who will burn in the Great Fire (12)

Then he neither dies therein nor lives therein (13)

He has succeeded who purifies himself (14)

And he mentioned the name of his Lord and prayed (15)

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But you prefer the life of this world (16)

And the Hereafter is better and more lasting (17)

Indeed, this is in the former scriptures (18)

The Books of Abraham and Moses (19)

88 - Surah Al-Ghashiyah

In the name of God, the Most Gracious, the Most Merciful. Has the news of the Overwhelming Event reached you? (1)

Some faces, that Day, will be humbled (2)

A female worker (3)

You will burn in a blazing Fire (4)

They will be given to drink from a flowing spring (5)

They shall have no food except from the thorny plant (6)

It neither fattens nor satisfies hunger (7)

Faces that Day will be radiant (8)

She is pleased with her efforts (9)

In a lofty paradise (10)

Do not hear anything in it that is null and void (11)

In it is a flowing spring (12)

In it are raised heavens (13)

And cups placed (14)

And lined cushions (15)

And carpets spread out (16)

Do they not look at the camels - how they were created? (17)

And to the heaven, how it was raised (18)

And to the mountains, how they are erected (19)

And to the earth, how it was spread out (20)

So remind, for you are only a reminder. (21)

You have no control over them (22)

Except for he who turns away and disbelieves (23)

Then God will punish him with the greatest punishment (24)

Indeed, to Us is their return (25)

Then upon Us is their account (26)

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89 - Surah Al-Fajr

In the name of God, the Most Gracious, the Most Merciful. By the dawn (1)

And ten nights (2)

And the even and the odd (3)

And the night when it departs (4)

Is there in that an oath for one of reason? (5)

Have you not seen how your Lord dealt with the Aad people? (6)

Iram, of the Pillars (7)

The like of which has not been created in the land (8)

And Thamud, who hewed out the rocks in the valley (9)

And Pharaoh, the lord of the stakes (10)

Those who transgressed in the land (11)

So they increased corruption therein (12)

Then your Lord poured down upon them a scourge of punishment. (13)

Indeed, your Lord is ever watchful. (14)

As for man, when his Lord tests him and honors him and blesses him, he says, "My Lord has honored me." (15)

But when He tests him and restricts his provision, he says, "My Lord has humiliated me." (16)

No, but you do not honor the orphan (17)

And do not urge one another to feed the poor (18)

And you devour inheritance, devouring it completely (19)

And you love money with an intense love (20)

No! When the earth is pounded to powder, pounded to powder. (21)

And your Lord will come with the angels, rank upon rank (22)

And on that Day Hell will be brought forth. On that Day man will remember, but how can he be reminded? (23)

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He says, I wish I had given my life (24)

On that Day no one will punish with His punishment (25)

And no one can bind him as he binds him (26)

O reassured soul (27)

Return to your Lord, well-pleased and pleasing to Him. (28)

So enter among My servants (29)

And enter My Paradise (30)

90 - Surah Al-Balad

In the name of God, the Most Gracious, the Most Merciful. I swear by this city (1)

And you are a resident of this country (2)

And a father and what he begot (3)

Indeed, We created man into hardship. (4)

Does he think that no one can overcome him? (5)

He says, "I have wasted a great deal of wealth."
(6)

Does he think that no one sees him? (7)

Did We not make for him two eyes? (8)

And a tongue and two lips (9)

And We guided him to the two ways (10)

So he did not cross the obstacle (11)

And what can make you know what the Aqaba is?
(12)

Freeing a slave (13)

Or feeding on a day of severe hunger (14)

An orphan of near kinship (15)

Or a poor person in distress (16)

Then he was among those who believed and
enjoined patience and enjoined mercy (17)

Those are the companions of the right hand (18)

And those who disbelieve in Our verses are the companions of the left. (19)

Upon them will be a burning fire (20)

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91 - Surah Ash-Shams

In the name of God, the Most Gracious, the Most Merciful. By the sun and its brightness (1)

And the moon when it follows it (2)

And the day when it reveals it (3)

And the night when it covers it (4)

And the heaven and He who constructed it (5)

And the earth and what He spread out on it (6)

And by the soul and He who proportioned it (7)

Then He inspired her with her wickedness and her piety (8)

He has succeeded who purifies it (9)

And he who has planted it has failed (10)

Thamud denied it in their transgression (11)

When the most wretched of them arose (12)

Then the Messenger of God said to them: The she-camel of God and her watering place (13)

(14) So they rejected him and made it corrupt, so their Lord succumbed to them because of their sin, so they straightened it. (14)

And he does not fear its consequences (15)

92 - Surah Al-Layl

In the name of God, the Most Gracious, the Most Merciful. And by the night when it covers (1)

And the day when it shines (2)

And He created the male and the female (3)

Indeed, your efforts are diverse (4)

But as for he who gives and fears Allah (5)

And he believed in the best (6)

Then We will ease him toward ease (7)

But as for he who is stingy and considers himself free of need (8)

And he denied the best (9)

Then We will ease him toward difficulty (10)

His wealth will not avail him when he is destroyed (11)

Indeed, upon Us is guidance (12)

And indeed, to Us belongs the Hereafter and the first life (13)

So I warned you of a blazing Fire (14)

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None shall enter it except the most wretched (15)

He who lied and turned away (16)

And the most righteous will avoid it (17)

He who gives his wealth is purified (18)

And no one has any favor with Him for which he can be rewarded. (19)

Except seeking the countenance of his Lord, the Most High (20)

And he will be satisfied (21)

93 - Surah Ad-Duha

In the name of God, the Most Gracious, the Most Merciful. By the forenoon (1)

And the night when it covers (2)

Your Lord has not forsaken you, nor has He detested you (3)

And the Hereafter is better for you than the first (4)

And your Lord is going to give you, and you will be satisfied (5)

Did He not find you an orphan and give you shelter? (6)

And He found you lost and guided you (7)

And He found you poor and made you rich (8)

But as for the orphan, do not oppress him (9)

And as for the beggar, do not repel him (10)

And as for the favor of your Lord, speak of it (11)

94 - Surah Al-Sharh

In the name of God, the Most Gracious, the Most Merciful. Have We not expanded for you your breast? (1)

And We removed from you your burden (2)

He who broke your back (3)

And We have raised your remembrance (4)

For indeed, with hardship comes ease (5)

Indeed, with hardship comes ease (6)

Then when you have finished, stand up (7)

And to your Lord direct your longing (8)

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95 - Surah At-Tin

In the name of God, the Most Gracious, the Most Merciful. By the fig and the olive (1)

And Mount Sinai (2)

And this safe country (3)

Indeed, We created man in the best stature. (4)

Then We returned him to the lowest of the low (5)

Except for those who believe and do righteous deeds, for they will have a reward uninterrupted. (6)

So what will make you deny the Judgment after that? (7)

Is not God the best of judges? (8)

96 - Surah Al-Alaq

In the name of God, the Most Gracious, the Most Merciful. Read in the name of your Lord who created (1)

He created man from a clot (2)

Read, and your Lord is the Most Generous (3)

He who taught by the pen (4)

He taught man what he did not know (5)

No indeed! Man does transgress. (6)

If he saw him, he would become self-sufficient (7)

Indeed, to your Lord is the return (8)

Have you seen him who forbids? (9)

A slave when he prays (10)

Have you seen if he is on the right path? (11)

Or he commanded piety (12)

Have you seen if he denied and turned away?
(13)

Does he not know that God sees? (14)

No! If he does not desist, We will surely seize him
by the forelock. (15)

A lying, sinful forelock (16)

So let him call his group (17)

We will call the guards (18)

No! Do not obey him, but prostrate and draw
near. (19)

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97 - Surah Al-Qadr

In the name of God, the Most Gracious, the Most
Merciful. Indeed, We sent it down during the
Night of Decree (1)

And what can make you know what the Night of
Decree is? (2)

The Night of Decree is better than a thousand
months (3)

The angels and the Spirit descend therein by permission of their Lord for every matter (4)

Peace until the beginning of dawn (5)

98 - Surat Al-Bayyinah

In the name of God, the Most Gracious, the Most Merciful. Those who disbelieve from among the People of the Book and the polytheists will not remain separated until you come to them. Evidence (1)

A Messenger from God recites purified scriptures (2)

Therein are valuable books (3)

And those who were given the Scripture did not become divided except after there came to them clear evidence (4)

And they were not commanded except to worship Allah, devoting to Him their religion, being true in faith, and to establish prayer and give zakat. And that is the right religion. (5)

Indeed, those who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures. (6)

Indeed, those who have believed and done righteous deeds - those are the best of creation. (7)

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Their reward with their Lord is Gardens of Eden, beneath which rivers flow, wherein they abide forever. God is pleased with them, and they are pleased with Him. That is for him who fears his Lord. (8)

99 - Surah Az-Zalzalah

In the name of God, the Most Gracious, the Most Merciful. When the earth is shaken with its [final] earthquake (1)

And the earth cast forth its burdens (2)

And man said, "What is wrong with her?" (3)

On that Day it will tell its news (4)

Because your Lord has inspired her (5)

On that Day people will come forth in groups to be shown their deeds (6)

So whoever does an atom's weight of good will see it (7)

And whoever does an atom's weight of evil will see it (8)

100 - Surah Al-Adiyat

In the name of God, the Most Gracious, the Most Merciful. And by the charging steeds panting (1)

And the sparks of fire (2)

And the raiders at dawn (3)

And they stirred up dust with it (4)

And they made him dwell in the midst of a crowd (5)

Indeed, man is ungrateful to his Lord. (6)

And indeed, He is a witness to that (7)

And indeed, he is intense in his love of good (8)

□ Does he not know when that which is in the graves is scattered? (9)

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And what is in the hearts will be obtained (10)

Indeed, their Lord, that Day, is All-Aware of them. (11)

101 - Surah Al-Qari'ah

In the name of God, the Most Gracious, the Most Merciful. The Calamity (1)

What is the calamity? (2)

And what can make you know what the Calamity is? (3)

The Day when people will be like scattered moths (4)

And the mountains will be like carded wool (5)

As for he whose scales are heavy (6)

So he is in a life of contentment (7)

And as for he whose scales are light (8)

His mother is an abyss (9)

And what can make you know what it is? (10)

A raging fire (11)

102 - Surah At-Takathur

In the name of God, the Most Gracious, the Most Merciful. The pursuit of multiplying [the worldly] things has distracted you. (1)

Until you visited the graves (2)

No, you will soon know (3)

Then, no! You will soon know. (4)

No! If only you knew with certainty (5)

You will surely see Hell (6)

Then you will surely see it with the eye of certainty (7)

Then you will surely be asked on that Day about pleasure (8)

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103 - Surah Al-Asr

In the name of God, the Most Gracious, the Most Merciful, and by the declining age (1)

Indeed, mankind is in loss (2)

Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience (3)

104 - Surah Al-Humazah

In the name of God, the Most Gracious, the Most Merciful. Woe to every slanderer and backbiter (1)

He who has collected wealth and counted it (2)

He thinks that his wealth will make him immortal (3)

No, they will be scattered in the ruins (4)

And what can make you know what the Crusher is? (5)

The fire of Allah is kindled (6)

Which looks at the hearts (7)

It is closed upon them (8)

In extended pillars (9)

105 - Surah Al-Fil

In the name of God, the Most Gracious, the Most Merciful. Have you not seen how your Lord dealt with the companions of the Elephant? (1)

Did He not make their plot go astray? (2)

And He sent upon them flocks of birds (3)

Throwing at them stones of hard clay (4)

So He made them like straw that has been eaten up (5)

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106 - Surah Quraysh

In the name of God, the Most Gracious, the Most Merciful. For the security of the Quraysh (1)

Their mutual companionship in winter and summer (2)

So let them worship the Lord of this House (3)

He who fed them when they were hungry and made them safe from fear (4)

107 - Surah Al-Ma'un

In the name of God, the Most Gracious, the Most Merciful. Have you seen him who denies the Judgment? (1)

That is the one who leaves the orphan (2)

And he does not encourage the feeding of the poor (3)

So woe to those who pray (4)

Those who are heedless of their prayers (5)

Those who are hypocrites (6)

And they withhold the provision (7)

108 - Surah Al-Kawthar

In the name of God, the Most Gracious, the Most Merciful. Indeed, We have granted you, [O Muhammad], Al-Kawthar (1)

So pray to your Lord and sacrifice (2)

Indeed, your enemy is the one cut off (3)

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109 - Surat Al-Kafirun

In the name of God, the Most Gracious, the Most Merciful. Say, "O you disbelievers!" (1)

I do not worship what you worship (2)

And you do not worship what I worship (3)

Nor am I a worshipper of what you worship (4)

And you do not worship what I worship (5)

To you is your religion and to me is my religion (6)

110 - Surah An-Nasr

In the name of God, the Most Gracious, the Most Merciful. When the help of God and victory come (1)

And you will see people entering the religion of God in multitudes (2)

So glorify the praises of your Lord and ask His forgiveness. Indeed, He is ever-Repentant. (3)

111 - Surah Al-Masad

In the name of God, the Most Gracious, the Most Merciful. Perish the hands of Abu Lahab, and perish he! (1)

His wealth and what he has earned will not avail him (2)

He will burn in a blazing Fire (3)

And his wife was a carrier of firewood (4)

Around her neck is a rope of palm fibre (5)

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112 - Surah Al-Ikhlās

In the name of God, the Most Gracious, the Most Merciful. Say, "He is God, the One." (1)

Allah is the Eternal Refuge (2)

He neither begets nor was begotten (3)

And there is none comparable to Him (4)

113 - Surah Al-Falaq

In the name of God, the Most Gracious, the Most Merciful. Say, "I seek refuge in the Lord of the daybreak." (1)

From the evil of what He created (2)

And from the evil of darkness when it comes (3)

And from the evil of those who blow on knots (4)

And from the evil of the envier when he envies (5)

114 - Surah An-Nas

In the name of God, the Most Gracious, the Most Merciful. Say, "I seek refuge in the Lord of mankind." (1)

King of the people (2)

God of mankind (3)

From the evil of the retreating whisperer (4)

He who whispers into the hearts of people (5)

From the jinn and mankind (6)

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